THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

TO THE MEMORY OF A BELOVED FRIEND.

Well has it been said by holy Jeremy Taylor: "This day is mine and yours, but ye know not what shall be on the morrow: and every morning creeps out of a dark cloud, leaving behind it an ignorance and silence deep as midnight, and undiscerned as are the phantasms that make a chrisom child to smile: so that we cannot discern what comes hereafter, unless we had a light from heaven brighter than the vision of an angel, even the spirit of prophecy."

It is but as yesterday, when Louisa A. Cotheal, the light and beautiful being whose death we lament, was moving among us in all her sweet and winning loveliness. Endeared by gentleness, amiability, and the confiding affectionateness of her disposition, to the hearts of all who knew her, she has passed away, like some pure vision, which belonged not to this earth.

At the early age of 17 Miss Cotheal entered the Sunday school of St. John's Church, in this city, where she continued for the last five years, and, until within a short period of her death, one of its most faithful and devoted teachers.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set—but all,
Thou hast *all* seasons for thine own, O death."

Thy signet is stamped on the brow, O Death!
Ay, this sleep *is* the sleep of the dead,
From the motionless lips there comes no breath,
And we *feel* that the spirit has fled.

From the youthful cheek thou hast rifled the rose,
And hast curtain'd the eyes in night,
Thou hast seal'd the lids, no more to unclose,
Till they open in heaven's pure light.

Thou lovest a shining mark, O death!
And hast laid the beautiful low,
Thou hast gathered a flower in its bloom, O death,
In its morning's loveliest glow.

She has gone, where anew the buds and flowers
Are shedding their sweets abroad,
'Tis fitting that thus in young spring's bright hours
The lovely be call'd to their God.

We know there is happiness where *thou art*,
Yet there's gloom o'er the fair green earth,
There's an aching void in a parent's heart,
And a void by the household hearth.

A light step is miss'd—there's a vacant seat—
And a winning smile is gone;
And a voice is hush'd, with its accents sweet,
Its loved and endearing tone.

Oh, early call'd! when the twilight steals
O'er the sky with its hallowed hush—
When the dawn of the day-beam the eye unseals,
When summer's light roses blush,

When music breathes forth a melting strain,
Friends list to an olden lay—
Oh! thou wilt be there in thy beauty again,
Like a star with its holy ray.

In the shadowy world, the world of dreams,
Where all lovelier visions rise,
Thou wilt come, like the light of those transient [gleams,
Which the soul feels belong to the skies.

There is one who on many a Sabbath morn
Has watched for thy graceful form,
For thy clasping hand, and the press of thy lip,
And thy words with kindness warm.

There is one, who for years has loved to gaze
On thy pure and beautiful brow,
And this shining tress of thy golden hair
Is all of thee left to her now.

Oh! not till the last, last kiss was laid
On that brow—till she called thy name,
And the call was unheard—could she believe thee dead:
But no glance was raised!—no answer came.

Gone home! gone home! oh, beloved! why mourn
That so soon thou hast entered thy rest?
Yet the Saviour has wept—and we too may weep,
Though we know thee a saint with the bless'd.

Thou hast but gone first to the better land,
And though tears of heart-anguish fall,
We know that thy spirit is now with its God,
And we would not that spirit recall.

New York, April 9, 1839. J. C.

For the Churchman.

IN MEMORY OF MISS LOUISA A C——L.

Thou art gone to thy rest—in a far brighter land,
Thou hast enter'd the mansions of glory and bliss,
In that radiant clime, with the seraphim band,
Thou forgetest the thorns and the shadows of this:
Oh, who can deplore thee, or ask thy recall,
Thus early unfetter'd, for ever made free,
Or wish thee again in the world's bitter thrall,
We may weep for ourselves, but we *must not* for thee.

Thy blue eye is dim, there is dust on thy brow,
The rose-hue of health, it has faded away,
How peacefully, dear one, thou slumberest now;
Nought, nought, can awake thee—nor darkness nor day;
The heart that was beating with kindness alone
Is still—all its throbbings for ever are o'er,
And the voice that we loved for its sweetness of tone,
Alas! we may list to its music no more.

How short was thy sojourn—how brief was thy stay,
A summer of beauty, a season of love,
Bright forms that we know not have called thee away,
And wings that we heard not have borne thee above.
Thou wert snatched from the cares and the sorrows that throw
Their withering blight over life's riper years;
Thy Father hath saved thee from anguish below,
And thy home is a region ne'er darkened by tears.

Farewell, gentle spirit—thy memory must be
Enshrined in the hearts that remember thy worth,
Farewell—the spring flowers awake not for thee,
Nor smiles for thine eye the fresh beauty of earth;
The summer will fling its bright treasures of bloom,
And scatter its roses perchance on thy grave—
There's a land that is brighter beyond the dark tomb,
Where the flowers are fairer than earth ever gave.

And there thou art bless'd—could'st thou whisper us now,
Thou would'st bid us rejoice that thy spirit is free,
Would teach us in humble submission to bow,
And yield us in faith to our Father's decree;
Thou would'st bid us look on, to that radiant shore,
Ne'er shaded by sorrow, and darkness and pain;
And say, when a few fleeting seasons are o'er,
In gladness and light we shall meet thee again.

New York, April 8, 1839. M. N. M.

BAPTISMAL SERVICE.

I think the baptismal service almost perfect. What seems erroneous assumption in it to me, is harmless. None of the services of the Church affect me so much as this. I never could attend a christening without tears bursting forth at the sight of the helpless innocent in a pious clergyman's arms.—*Coleridge.*

From the British Magazine.

THE TRUE MARCH OF MIND—ABERRATIONS RECTIFIED.

In the preceding number, something very like the appointment of dissenting bishops, who were to make a "ministerial tour," and "visit" all the churches in the "Dorset Congregational Union," (not diocese) was noticed; and some account was also given of a periodical work professedly of an "unsectarian character," called the Inquirer. It would seem probable, judging from internal evidence, that it is published by the followers of Messrs. Boulton and Crewdson, who have seceded from Quakerism, and have formed a body at Manchester, under the denomination of "Evangelical Friends." Whether this is the case or not, the number for this month contains an account of the rise and progress of that body, by which it appears as if they did not materially differ either in doctrine or discipline (so far as they have any) from the Independents. They have, however, so far formed a system as to constitute themselves what they term a Church, under Isaac Crewdson and William Boulton; and by a resolution passed at a church meeting, held January 8, 1839, they "solemnly recognise them as bishops, elders, or pastors of this church." They recognise, however, only bishops and deacons; and the Inquirer is very angry with the Congregational or Independent Dissenters for manifesting a tendency "close with the Episcopal heresy and the three orders," and in proof of the fact it cites a passage from the Congregational Magazine for September, 1838, which, taken in connection with the "visitation" above noticed, is well worthy of attention:—

"Of late years nonconformists have sometimes betrayed a suspicion of the efficacy of their own principles in the accomplishment of God's gracious purposes towards mankind; while, at other times, they have held a language which has induced the inquiry, 'Why do you not conform?' The object of this inquiry would reply, Because the Episcopacy of England is established. But then all Episcopacy is not established. There is a poor and unestablished Episcopacy in America; and there is a poor, a very poor, and an unestablished Episcopacy in Scotland. There are, too, bishops of the Greek Church, whose orders would give admittance to the pulpits of England, which the orders of the American Episcopal Church, magnificent as they are in the estimation of their holders—nor yet, we believe, those of the Scottish Episcopacy—would not do. Mr. Matthew Henry, though he had no intention of ministering in the Established Church, unless a change should take place in the terms of conformity, deliberated solemnly, when entering into the ministry, whether he should receive Episcopal ordination, provided he could do it without subscription; a deliberation which was terminated by the conviction that ordination by presbyters is, though not the only valid, yet the best, most scripturally regular, and therefore the most eligible ordination. And although we are no friends to Episcopacy, *we should have been glad to see some Congregational ministers Episcopally ordained, since they would thereby have acquired the consistency which is an essential element of goodness.*" p. 531.

After commenting on this at some length, and professing (as the writer of these lines does) not very fully to understand what is meant about the "essential element of goodness," the Inquirer adds—

"We are fully aware that many dissenting ministers will be little disposed to accept the *Puseyism* of some of their brethren, and will little admire the extract which we have here given from the Congregational Magazine; but still the extraordinary passage *has* been published, and is part of an elaborate paper evidently composed by a leading hand amongst the dissenting clergy; and though it is the first time, as far as we know, that any one of the Congregationalists has, in an acknowledged publication of the sect, dared to recommend Episcopal ordination; yet other articles of a decidedly sacerdotal import have occasionally appeared in the Congregational Magazine, sufficient to let us know which way the current is tending." p. 86.

There are, however, one or two other things which, though apparently trifling in themselves, are worth notice in connection with those which have been already mentioned. The Inquirer charges the Independents with approximating at least to the *three* orders; and certainly they give other evidence of it besides that which he has furnished. The writer does not recollect to have heard until very lately of deacons' *orders* among the dissenters; but in the Evangelical Magazine for this month he finds the following article:—

"*Ordination of a Deacon.*—On Tuesday, November 27, an interesting service was held at Zion Chapel, Whitstable, when Mr. James Holden, who had been previously elected by the unanimous voice of the church, was set apart to the office of deacon."

Evangelical Magazine, Feb., p. 82.

Now this matter of ordination is one of which the wiser men of the dissenters used to be very shy. They said as little as they could about it, and what they did say was not very intelligible. Of course it was necessary to have something of the kind to form and maintain a ministerial character and claim at all; but they felt that it was very possible, and not very unnatural, for the ordained to say to the ordainer, "What right have *you* to ordain *me?*" or for some of the congregation to say, "What gives Mr. A. a right to ordain Mr. B.?" because the only reasonable answer must be (and the choice of ordainers showed that it was the acknowledged one,) "The ordainer has received the power from the person who ordained him;" and it did not require very sharp wit or patient study to see too much connection between this and the doctrine of apostolical succession. But the matter is noticed here chiefly for the language, and as one of the little indications of the times. Another is afforded in the Missionary Magazine, which is appended to (or rather forms part of) that same number of the Evangelical Magazine. There is a very neat wood-cut of the "Mission Chapel, Coimbatoor," which brought to the writer's mind the new church at Littlemoor, only he cannot remember whether that has a *spire*. This one has, and though rather dumpy, yet it is very well for a beginning, and no doubt things will mend. The tower from which it rises has all the appearance of a belfry; but as to its contents one cannot of course judge from a picture. It is not very long since a service-book was published by a leading minister among the Independents; and the writer, who recollects when there were comparatively few who did not disdain to wear a gown, has heard tell of dissenting ministers in *surplices*. These, if they are but straws, show which way the wind sets, and are very curious indications of the progress of dissent.

From the British Magazine.

EXTRACT FROM THE CHARGE OF THE BISHOP OF BARBADOES.

"On a people thus placed—in so many instances for the first time—in a state of personal freedom, scattered over so many colonies, separated from each other by intervening waters, differing in their language, and varying in no small degree even in their habits, a large body of religious teachers, of different persuasions, unconnected with the established branch of Christ's Church in these parts, diverse from us, and even from each other, in discipline, and often essentially opposed in doctrine, are prepared to act, with considerable pecuniary resources at their command, and under many outward marks of public encouragement. The Church of Rome has roused itself from its past lethargy, and into those colonies where its peculiar tenets are still maintained, proposes, as we learn from the public declarations of an accredited agent, to pour in a large accession of ministers and subordinate teachers. The Moravian, Wesleyan, and Independent bodies are manifesting equal activity; and lately a new educational power has been introduced, symbolizing with no existing system, yet aiming by the suppression of all distinctive opinions in religious matters, to comprehend within its instruction the children of every denomination of Christians.

"All these various and often counteracting forces are brought into prominent action within the same diocese. The Church of England legally contains every colony within its pale, In every colony it is the Established Church, its ministers outnumber, at the present moment, those of all other Churches and denominations of Christians amongst us; and its members, both lay and clerical, exceed probably in an equal proportion. With the *Church of Rome* we agree in retaining the three ancient creeds, the three orders of the ministry handed down unto us uninterruptedly from the apostles, and the two sacraments of Christ; but we have fallen back on the doctrines and usages of more primitive times, and on the purer days even of its own faith, when it was 'spoken of throughout the world.' We have restored the Scriptures to their legitimate pre-eminency; we have purified the liturgy; we have discarded much which was unwarranted by Scripture, and calculated to lead the people into superstition. The *Moravian* or *German Church* claims to be Episcopalian, having at a solemn conference, and by lot, decided on the adoption of the regimen of Episcopacy, yet not to the exclusion in its ministry of the Presbyterian form. It has even its lay elders. It has survived the charges which were brought against it, and the fanaticism into which it fell during the middle of the last century; in its doctrines it holds the essentials of the Gospel; the latest edition of its offices and hymns breathes warmly the spirit of Christian piety; but the reading of the Scriptures forms necessarily no part of the service of the Lord's day; it has added to the words of institution in the administration of the initiatory sacrament; but confines itself strictly to our Lord's own words in that of the Lord's Supper; it has its confirmation and ordination services, and litanies for the more solemn interment of the dead. Of the *Wesleyans* and *Independents* it is difficult to speak. Of the *former*, if they cannot wholly forget that they were once baptized at the same font, that they assembled in the same consecrated house, that they knelt at the same table, and partook of the same ministry with ourselves, it must, in much sorrow be confessed, that they are still laboring apart from us, that they are raising altar against altar, and teacher against teacher, and aiming to draw off our people by the pretensions of a stricter discipline, and the promise of more abundant means of grace, producing excitement where there should rather be humility and sobriety, and substituting for the freedom of Christian thought and action, an organized and graduated system of inquisitorial influence. In doctrine, if we except their notion of perfectibility, the Wesleyans still agree in the main with us; in the public services they use in the most part an altered form of the English liturgy. They are not opposed to Episcopacy, and in the United States of North America a considerable portion of their body has adopted the Episcopal form; they claim to be more fitted to instruct the poor than the ministers of the Church of England, forgetting, it would seem, that Wesley himself was a minister educated and ordained within the bosom of our Church, and that a zealous and well-informed clergyman can assuredly be in no respect disqualified by the variety and extent of his knowledge, for diversifying his instructions, or from adapting his language, without being low or irreverently familiar, to the capacity of the most simple and illiterate of his hearers. With the *Independents*, whose exertions are confined exclusively, in the persons of missionaries from the London Society, to the southern portion of the diocese, there are fewer points of external union and sentiment than with any other body of Christians acting amongst us. They are neither Episcopalian or Presbyterian in their form of church government. Each minister, when once elected by, and contracted to, his congregation, is, with that congregation, independent of all extraneous authority. The *Kirk of Scotland*, identifying itself with the Presbyterian form of church government already existing, and established in British Guiana previously to its capture from the Dutch by British arms, has a certain number of the parishes of that extensive colony set apart and allotted to the charge of its ministers.

"Thus, in a diocese extending from the fourth—the most southern point of cultivation—to the twentieth degree of north latitude, comprehending within that space thirteen distinct colonies, with their dependencies, and a population of not less than 450,000 souls, there are all these several religious forces in more or less activity of operation, often opposed to, and rarely moving in entire harmony with the Church, or with one another. Under such circumstances the Church has need, after the admonition of its Divine head, to unite the wisdom of the serpent with the innocence of the dove. How then is it provided for the various exigencies of its position?

"The number of its beneficed and officiating clergy, including the bishop, the archdeacons of Barbadoes and Antigua, and I am happy in being able to add, a third archdeacon, for the archdeaconcy of British Guiana, the constitution of which has been recently determined on, and awaits only the sign-manual of her majesty, is ninety-nine. It reckons fifty-three parish churches,* fifteen chapels of ease, 3 chapels private, yet open to their respective neighborhoods, 7 chapel-schools, 11 school-houses, used also as temporary places of worship, and 44 school-houses, strictly so called, being situated in towns, or in the vicinity of a church or chapel, besides numerous buildings permanently hired and fitted up, or temporarily granted for the uses of public worship and religious instruction. Its congregations on the sabbath, and the daily and Sunday attendance of children and adults in its schools are large and increasing. The number of communicants is—I had almost said every where, for I am unwilling to particularize some painful exceptions—unusually great. The distribution of the Scriptures, of the Prayer-book, and of elementary publications for the use of schools, has been extensive and seasonable; whilst the pecuniary assistance continually afforded by the mother country towards the erection of additional buildings, and the maintenance of ministers and schoolmasters, has infused a vigor into the operations of the clergy, which has enabled them, under God, to accomplish much, and to pledge themselves for yet more. God grant, my brethren, that there may ever be in us, its ministers and teachers, a spirit equal to the occasion, and proportionate to the means, opportunities, and encouragements thus mercifully vouchsafed unto us! It would be difficult to estimate, at its full weight, the responsibility which at this moment rests upon us."

From the British Magazine.

EXTRACTS FROM THE TRACTS FOR THE TIMES.

44. "In different ways man would forestall the sentence of his judge; the Romanist by the sacrament of penance; a modern class of divines by the appropriation of the merits and righteousness of our blessed Redeemer; the Methodists by sensible experience; our own, with the ancient Church, preserves a reverent silence, not cutting off hope, and yet not nurturing an untimely confidence, or a presumptuous security."—*Pusey on Baptism*, p. 14.

45. "We cannot sufficiently admire the lovingkindness of Almighty God, who allowed the seeds indeed of reformation to be sown among us by Wickliffe; yet then, notwithstanding the powerful human aid which he had, and his great popularity, caused them to lie, as it were, in the earth, until those which were less sound should, by length of time, decay; and again, that He placed so many impediments in the way of our final reformation (for what man does rapidly he does rashly,) and held back our steps by the arbitrariness of Henry; and when we were again going down the stream of the times too readily, checked us at once by the unexpected death of Edward, and proved us by the fire of the Marian persecution, and took away, by a martyr's death, those in whom we most trusted; and then finally employed a number of laborers, in the restoration of His temple, of whom none should yet be so conspicuous, that the edifice should seem to be his design, or that he should be tempted to restore the decayed parts according to any theory of his own, but rather that all things should be made "according to the pattern which He had shown us in the Church primitive. Had our reform taken place at first, we had been Wickliffites; under Edward, we had been a branch of the Reformed Zuinglian or the Calvinist Church: now we bear no human name; we look to no human founder; we have no one reformer to set up as an idol; we are neither of Paul nor of Apollos; nor have we any human maxims or theories as the basis of our system; but we have been led back at once to the distant fountains, where the waters of life, fresh from their source, flowed most purely."—*Ibid.* pp. 105, 106.

46. "In this, as in many other cases, we must distinguish between the practical corruptions of the Church of Rome and her theoretical errors. For it often happens that she leads her members into error, and countenances corruption in them, when her statements in themselves are not very unsound; teaching us how much evil what seems a little departure from the truth may create."—*Ibid.* p. 192.

47. "In justice then to ourselves, as well as to the Romanists, we must bear in mind that the unhappy and fatal canons of the Council of Trent were directed, in part, against actual error, such as had mixed itself with the then, as well as with former, attempts at reformation. And we should do well to recollect that, though bound to thank God for all those, through whom the light of the Gospel shone more clearly, we always were regarded by them as a distinct and peculiar Church, and are not to identify ourselves with them."—*Ibid.* p. 194.

48. "Alexandria, the bulwark of the faith in the Holy Trinity, and North Africa, of the unmeritedness of God's free grace, a desolation! Rome, once characterized for steady practical adherence to sound doctrine, a seat of Anti-Christ. Geneva, once proposed as the model of all reformed Churches, and of influence well nigh unbounded, and yet immediately the food of Socinianism, and now a prey to the heresy which came forth, but was for the time ejected, also from its bosom."—*Ibid.* p. 201.

49. "We can see how a person's whole views of sanctification by the Holy Ghost will be affected by Hoadly's low notions of the Lord's Supper; or how the error of transubstantiation has modified other true doctrine, so as to cast into the shade the one oblation once offered upon the cross; or how the addition of the single practice of 'soliciting the saints to pray for men,' has in the Romish Church obscured the primary articles of justification and of the intercession of our blessed Lord."—*Ibid.* 2d Ed. p. 6.

50. "Having adopted the fiction of a letter from the Pope to certain members of your Church, as being his emissaries, it became necessary, by disguise, or omission, or perversion, to conceal whatever would have disturbed the unity of the drama. For instance, you play not unfrequently upon the words which one of these writers addresses to the Church of Rome—'Cum talis sis, utinam noster esses!' and who would not echo the wish... that she, as ourselves have been, might be restored to her primeval purity, when she was once the guardian of Christian truth; that God would 'break the yoke of her burden, the staff on her shoulder, and the rod of her oppressor?' Taken then in their obvious sense, the words are the expression of every Christian heart. Your fiction, however, required that they should express a desire for union with Rome AS SHE IS; and in this sense accordingly you quote them. The very next words of the writer contradict this. He proceeds (and to prevent the possibility of a mistake, he has printed these words in capitals): 'But, alas! AN UNION IS IMPOSSIBLE.' Honesty required the insertion of those words: but they would have spoiled the jest, and so they are omitted."—*Pusey's Earnest Remonstrance to the author of the Pope's letter, (vide Vol. iii. of the Tracts)*, p. 8.

51. "The ground taken by the Church of Rome is that all *her present* traditions are to be received, as of equal validity with the written word, because she holds them; our ground, that they are not to be so received, because they cannot be proved to be apostolic, and some are corrupt and vainly invented. Our controversy then with Rome is not an *a priori* question on the value of tradition in itself... but is one purely historical, that the Romanist traditions not being such, but on the contrary repugnant to Scripture, are not to be received.... Nor does our accepting the traditions of the *Universal* Church *in their day*, involve our accepting those of the particular Church of Rome, after so many centuries of corruption, *in the present.*"—*Ibid.* p. 13.

52. "One not versed in history will be liable perpetually to confound the earlier truth, or unobjectionable custom, with the later corruption, especially if he has no very clear idea of Christian theology."—*Ibid.* p. 18.

53. "Now to this prayer (for the dead, in the first Prayer-book,) neither Calvin nor Bucer objected that it was Papistical. On the contrary, Calvin says in his letter to the Protector, (Epp. p. 39. fol.) 'I hear that in the celebration of the supper there is repeated a prayer for the departed, *and I well know that this cannot be construed into an approbation of the Papistical purgatory.*'"—*Ibid.* p. 20.

54. "We never have, nor do we wish for any alteration in the liturgy of our Church; we bless God that our lot has fallen in her bosom,—that he has preserved in her the essentials of primitive doctrine and a liturgy so holy; and, although I cannot but think its first form preferable, alteration is out of the question: THERE CANNOT BE REAL ALTERATION WITHOUT A SCHISM; and as we claim to have our own consciences respected, so, even if we had the power of change, would we respect the consciences of others.... *The whole course* of the Tracts has, as you know, and yourself reproach us with, been against innovation."—*Ibid.* p. 28.

COMMUNICATIONS.

For the Churchman.

ADVERSARIA—NO. XV.

"ut si
Cæcus iter monstrare velit, tamen adspice, si quid
Et nos, quod cures proprium fecisse, loquamur."
Hor. Epist. i. 17.

Zacharias Scholasticus.—This word scholasticus has given the commentators an occasion for some of their most labored notes. Its sense in the present case does not seem settled, though I have been most pleased with the judgments of Barthius and Tarinus. The latter says the name was applied to Zacharias, "non honoris, sed eloquentiæ, ob exquisitam Platonicæ supellectilis, qua totus nitet, elegantiam." And the former, to whose opinion the reader will perhaps rather submit, that it was the fashion of the early Christian writers, in announcing themselves of the same rank in letters with the philosophi of the Heathen, to use this as in their judgment a word of less pretence than the heathen title: "modestiæ ergo, perpetuos discipulos indicantes." But Ceillier dissents from both, giving it "Avocat, de la profession qu'il en faisoit." It is noteworthy in this connection, that in the hypothesis or argument of the dialogue, Zacharias is introduced as "Zacharai toi Scholastichoi."

Zacharias called Scholasticus flourished in the sixth century. (To this all the authors assent, except Barth, who, (Annot. pp. 243, 245,) appears to contend for a more respectable antiquity: though he says nothing very definitely.) He was initiated into philosophy and letters at Alexandria, and afterwards pursued the study of the law at Berytus. He was at length called to be Bishop of Mitylene. In this quality, he assisted at the Council of Constantinople, under the Patriarch Mennas, in 536, and is mentioned, more than once, says Fabricius, in the acts of the council. When he died does not appear, says Cave, and so Ceillier; but the writer in the Biographie Universelle affirms that he died in 560.

There are two pieces attributed to Zacharias Scholasticus. The one is a treatise of a single page, ("scriptum breve unius paginæ," Fabr.) in confutation of the Manichæan error of two principles. This is criticised by Ceillier, as "tres-court, mais en meme temps tres-metaphysique et tres-embarasse." It has only been published in Latin, but there is a Greek manuscript of it, says Schoell, in the Library of Munich.

The other work of Zacharias is a dialogue in confutation of some errors of the Heathen schools. This has many points of resemblance with the dialogue of Æneas Gazæus, and these have led some to consider both pieces compositions of the same author; but the weight of judgment is plainly against this. Indeed Barth., in the passage above referred to in connection with the age of Zacharias, appears to favor the supposition that Zacharias was of an age previous to Æneas of Gaza. Both were Platonists, "Platonicus uterque," says Tarinus; "hic vero hominis ton Platona panu pepokotos," but there is far more of the flowers of rhetoric and Plato in the Bishop of Mitylene, than in Æneas. And several accidental circumstances seem to put the question at rest. Zacharias refers to Aristotle with deference and respect; but Æneas laughs at him at the outset. Æneas is more terse and scientific; Zacharias more diffuse and rhetorical; as has already been remarked. The dialogue of Æneas is altogether of a higher kind than that of Zacharias, and the Platonical eloquence of the latter strikes the reader with far less force than the distinctness, harmony, and unity of the former. The title of the dialogue, answering to the "Theophrastus" of Æneas Gazæus, is "Ammonius." And this has opened a question. Cave asserts that Zacharias had been a fellow-student of Ammonius (to wit, Amm. the disciple of Proclus: "tempora postulant," Barth, nec Brucker.) But Brucker denies this, "non quod," are his words, "Ammonium habuerit condiscipulum, quod vult Caveus, sed quod præcipuum Ammonianæ scholæ dogma refutaret." But on the other hand Ceillier makes Zacharias the disciple of this Ammonius, "Etudia avec le philosophe Ammonius:" and this view is also taken by the writer in the Biographie Universelle, "Etudia sous le philosophe Ammonius," by Schoell, (inf. cit. vii. 124,) and by Anthon, (inf. cit. i. 146.) It is not for me to attempt the support of either of these opinions,—tantas componere lites. But it may be said that the judgment of Brucker has support in the circumstance that the dialogue of Æneas of Gaza is entitled Theophrastus, while the argument is wholly directed to the confutation of the philosophy of Theophrastus. I have noted a few passages of the book, bearing upon this question, which appear to confirm beyond a doubt Brucker's emendation of Cave, if they do not support the later view of Ceillier and Schoell. Thus, (Edit. Barth, p. 167,) Zacharias says, introducing the account of his first disputation with Ammonius, "Etugchanomen pote egote kai alloi tines ton auton phoiteton," &c., Audiebam ego una cum aliis ejus discipulis, as Tarinus gives it. Again, (p. 207,) introducing the account of his second disputation with Ammonius, "En hetera gar hemera, parontos auto ton choron ton phoiteton etugchanen hemin heteran Aristotelous exegoumenos pragmateian." Altera enim die circumstante discipulorum choro aliam nobis Aristotelis tractationem explanabat. Again, (p. 208,) narrating his *reply* to some arrogant words of Ammonius, "Ego de prosauton oxuteron kai prothumoteron ede de kai drimuteron apoblepsas, ... neanikoteron antilambanomen touton." Ego vero in illum acrius et vehementius, immo etiam acerbius intuitus, ... juvenili quodam ardore hunc arripui. Neanikoteron may, however, be rendered in the figurative sense. At the time referred to in these passages Zacharias was a student at Alexandria. It is clear that at the same time Ammonius was a doctor of philosophy, surrounded with a crowd of disciples: and this sets to rest the assertion of Cave; not forgetting that Zacharias affords us the parallel between the ardent student whom he represents repelling the haughty philosopher, and the philosopher himself "sitting loftily in a pulpit, declaring and decreeing."

But to the work. It is my design to collect and exhibit all I have found in respect of Zacharias and his dialogue: there being no account of him in English, to my knowledge; and certainly none in any of our common English authorities. To this end, I will give the title and original introductory preface entire, as containing all we know of the design and history of the book. "Zachariou Scholastichou Christianou, tou genomenou meta tauta Episkopou Mitulenes. That the world is not co-eternal with God, but his work. That as it has had a beginning, so it will be destroyed when this shall please its Creator. That this does in no wise detract from the goodness of God. It is concluded that the world is not God, but God's work."

Immediately following the original title is the "Hupothesis tes Dialexeos. A certain disciple of Ammonius, to wit, the philosopher, inclining perceptibly to the Greek errors, came to Berytus, to pursue the study of the law: and began to propose to his fellow-students his master's controversies concerning the world. These opinions they brought to the notice of Zacharias, the Scholastic* and besought him to answer them in writing. The following are the persons of the dialogue. A, indicates Zacharias. B, the person who gave occasion to the dialogue. The others are Ammonius and Gesius the Iatrosophist. When the dialogue is with these persons, Christianos indicates Zacharias. At the conclusion, the dialogue is again between the two first named. The whole apparatus is Platonic; in the diction, no less than in the ornaments, with which, as a flowerful meadow, it abounds." Opens now the dialogue. The sage meets and addresses the student: "How is this, my friend, that leaving your studies in Egypt, forsaking the Nile, and the great city Alexandria, you have come hither? B. A a love of the law has brought me to the mother of laws. And, as you see, leaving Aristotle, the delight of my youth, and the doctors of his philosophy, I have come to Phœnicia, to study the Roman law. For I wish to apprehend the reason of the law. A. You do well, my friend:" etc. The Christian sage proceeds to narrate his first disputation with Ammonius. The proposition of the Heathen philosopher may be loosely stated as follows, in nearly his own words. If God is good, and this universe a beautiful and harmonious thing, (kalon,) how is it that it is not eternal? If the universe is governed by the providence of God, how should corruption enter it? God is good: therefore the world is free of corruption; and as it is free of corruption, so is it eternal. Hence the argument is pursued with Ammonius through about ten pages. In the course of it a parallel between the sacred Scriptures and the books of the Heathen philosophers is drawn; and St. Paul is cited, as a philosopher, to refute the philosophy of Aristotle. After this the plan of the dialogue changes, and Gesius, a famous Doctor of Medicine, and the very Coryphæus, (and more, ho koruphaiotatos,) of the alumni of the school of Ammonius, comes in his master's place. With Gesius the Christian argument is continued. Nothing very notable occurs, except the following statement, bearing on the question whether Plato received any part of his philosophy from the Egyptian theology. It is said by a learned author, that "little regard is therefore due to the opinions of those who assert that Plato derived his system of philosophy from the Egyptians." But Zacharias says, that Plato did take his philosophy in some part from the Egyptians; at least so far as one important doctrine is concerned: "Puthagoras kai Platon, hoi men huper humin sophoi oneirottousi, ton tes metensomatoseos muthon para ton sophon Aiguption labontes," etc. (Ed.

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* Of the seven churches destroyed by the hurricane of 1831, in the island of Barbadoes, six have been re-erected and consecrated, and the seventh is nearly finished. I cannot express in too strong terms my sense of the personal exertions, and of the liberality, both public and private, manifested on the occasion. In every part of the diocese, indeed, additional churches, chapels, and school-houses are in course of erection.

* Who had formerly while in Alexandria, much disputed on the same points with Ammonius and Gesius Iatrosophista.

Barth, p. 184.) The dialogue is again taken up with Ammonius. The latter repeats his assertion that the world is co-eternal with GOD: which is again exposed and confuted by Zacharias. The author enters upon Christian theology. He asserts the doctrine of the Trinity; he illustrates the doctrine of the freedom of the will, and then gives in three pages what may perhaps be termed with propriety and greatest exactness, a Summa Theologiæ. The doctrine of the final reunion of the particles of the body at the general resurrection is then discussed, (though less fully than in the dialogue of Æneas Gaz,) and the piece concludes with a prayer, that GOD will illumine their minds here on earth, that he will make their release happy, that he will be merciful, so that finally they may come into the bosom of Abraham, and Isaac, and Jacob.

It does not seem easy to give any general criticism of this work. It is a sustained exposition of Christianity generally, and of various of its doctrines. It was addressed to the heathen men of letters, and is curious as containing statements of some of the principal dogmata of the heathen schools at that period, in opposition to the Church and her divine oracles. It has already been observed that the style is Platonical; but perhaps a brief illustration of this may be pertinent. "Ora therous, ote de zephuros pnei heduti, mala kai liguron, kai ho megistos potamos epieikos tois reumasin epikluzei ten Aiguptan, kai tas Aiguptias arouras ardei perilimnazon." The sweet melody of these words may end suitably my humble memorial to Zacharias Scholasticus. Ruquiescat in pace. PHILARCHÆUS.

April 3, 1839.

NOTE.—Authorities cited above: Zacharias Scholasticus Dialogus, Edit. Barth. (cum Æneа) 4to. Lips. 1655: Tarini not. in Zach. (ad Barth, ed.:) Barthii annot. (ad Barth. ed.:) Cave, Hist. Scr. Eccl. (Ed. Oxon, 1740,) i. 519: Fabricius, Bibl. Gr. ix. 355: Ceillier, Hist. des Aut. Sac. xvi. 485: Brucker, Hist. Philos. iii. 528: Harles, Int. Gr. ii. 2, 296: Biographie Universelle, lii. 24: Schoell, Hist. de la. Lit. Grecque, vii. 101: Anthon, Class. Dict. i. 146.

In the notice of Æneas Gazæus, I pointed out two mistakes or inadvertencies of the Classical Dictionary. I hold it a sort of prerogative of studentship to expose these maculæ of the master's works. They will occur, and a single pen has rarely been sufficient to detect them all. But my object is to state that Schoell (vii. 100) has the same erroneous statements that were noticed in Anthon; and must also be corrected. At the time I last wrote, I was not where I could have access to Schoell.

For the Churchman.

PRAYER-BOOK—THE STANDARD.

Mr. Editor,—I told you in my last, (February 23d,) that I was uncertain whether my communications on this subject would end with that one, and I find that it was no more than prudent to leave this opening for my reappearance. I hasten therefore to congratulate "Unus" on his being backed by what he probably deems authority, the authority of the bishop of your diocese. His pieces were singularly void of argument, yet particularly positive: no answer was given to my defence of the corrections of the committee, yet they were condemned as if *ex cathedra*. And now, behold, the condemnation is *ex cathedra*, in earnest. Well, Sir, I learn from your bishop's letter, that you are to have editions of the Prayer-book, in New York, differing, in one of the offices, from the "declared" standard of the Church; by whose authority are such books to be issued? I cannot allow that there is in any one bishop, or in all the bishops together, the right to vary from the standard set forth by the authority of the General Convention. The committee had that power delegated to them; and those who think they have made a mistake have no remedy till the next General Convention shall sit in judgment between the parties. This, Sir, is the plain dictate of the principle of order, and the friends of order ought to maintain that principle by their practice. Suppose the Bishop of Pennsylvania were to announce that single General Conventions had exceeded their just power, by so altering the Amens as to modify (in substance) two rubrics, without waiting for the constitutional process, and were to give notice that editions of the Prayer-book conforming to *his* view of the matter would be published, and recommend them to his diocese,—why he would do exactly what your bishop has done,—set his private judgment against the authority of the general Church. No bishop has a right to do this. Mistakes in editions may be corrected by any bishop, or any printer; but variations from what a bishop deems the true reading, yet having the authority of the Church through its committee, with power to take order, are entirely beyond his just control: he is bound by the 9th canon of 1838 to have all Prayer-books printed within his jurisdiction conformed to the standard, not to his private opinion. I ask again, therefore, under what authority are the editions referred to by your bishop to be published? Not under his, for he has no authority in the case. Not under that of the committee, for those editions will differ from their book. In other words, they will have no authority at all.

Such of your readers as may wish to know the merits of this question, I refer to the pieces published by "Unus" and me, in the Churchman, some weeks ago, particularly to my last piece, printed February 23d. If necessary, I will go over the ground again. ALIUS.

For the Churchman.

BISHOP HICKES.

Mr. Editor,—Will you allow a constant reader and warm friend of your paper to ask why it is that Bishop George Hickes is so generally called merely *Dean Hickes?* It is true that a deanery was the highest office to which he ever attained in the *Established Church of England*, but it is well known to you, Sir, that he afterwards became a bishop in the Church of CHRIST, and was one of the good men in whose persons was preserved the line of apostolic succession in which the Episcopate descended to your grandfather of blessed memory.

The following detail of facts connected with this circumstance, so interesting to American Churchmen, may not be unacceptable to your readers.

The Rev. George Hickes, D. D., a presbyter of the Church of England, and a man of great piety and extensive learning, was dean of Worcester at the Revolution of 1688, when James II. abdicated the throne, and William III. ascended it. There were many who, believing that the abdication was a forced measure, and that James was still the lawful sovereign, and ought to be restored, conscientiously refused to take the oaths of allegiance to William. Among them were bishops, clergy, and laymen of the Church of England, of truly elevated characters for spiritual excellence and moral and intellectual worth. Dr. Hickes was one. The bishops and clergy were consequently ejected from their preferments. This act also they conscientiously held to be illegal, and therefore continued to claim to be the proper incumbents of the several offices to which they had, in former reigns, been regularly appointed, although they were deprived of their emoluments, and forcibly debarred from the public exercise of their functions. The deprived bishops, however, as every good Churchman knows, did not thereby cease to be bishops of the Catholic Church. It accorded with the conscientious views of duty cherished by these *non-jurors*, (so called for refusing to swear allegiance to the ruling powers,) that the Episcopacy held by certain of their number should not be allowed to die with them, but be transmitted to others. It is from this line that the Episcopal Church in Scotland is supplied with bishops.

Among those thus consecrated by one of the above-mentioned deprived bishops, two others being present and assisting, was this Dr. George Hickes, whose consecration took place February 23, 1693.

Bishop Hickes consecrated, February 24, 1712, the Rev. James Gadderar.

Bishop Gadderar consecrated, June 4, 1722, the Rev. Dr. Thomas Rattray.

Bishop Rattray consecrated, September 10, 1761, the Rev. William Fabonar.

Bishop Fabonar consecrated, September 21, 1768, the Rev. Robert Kilgour.

Bishop Kilgour consecrated, November 14, 1784, the Rev. Dr. Samuel Seabury, the first American bishop.

At each of the above consecrations the canonical number of bishops was present and assisting.

Thus it appears, Mr. Editor, that good old Dr. George Hickes was a Christian bishop who ought to be had in special honor by the American Church. As an humble, but ardently and affectionately devoted son of that Church, I beg leave to record my note in honor of his being always known by us, with gratitude to GOD for the signal blessing to our Church to which he was made instrumental, by his proper title as BISHOP HICKES.

SUCCESSION.

For the Churchman.

Mr. Editor,—"*Save me from my friends*," is an old adage, often applied, and of well-known force. Circumstances have sometimes made me think that another might be invented to stand by its side—*Send me to my enemies.* I know not a more signal instance in which enemies have conferred a special favor than in the case of the far-famed Oxford divines. Their enemies have been the making of them in this country. But for the hue-and-cry which they have raised, it is probable that the Oxford Tracts would hardly have been known among us, devoid as they are, as far as I know any thing of them, of those popular trappings which are so necessary to *warrant the expense* of the importation or publication of books in this country. But the wide spread that has been given to the manifestations of the horror which those tracts have excited in the breasts of opponents, has not only awakened an extensive curiosity to read all that may be reprinted from them in our periodicals, but will also, in all probability, lead to the publication among us of a complete edition of them.

I was much struck with one of the interesting extracts given by you in your last. It is the following:—

16. "The Church has in a measure forgotten its own principles, as declared in the sixteenth century; nay, under stranger circumstances, as far as I know, than have attended any of the errors and corruptions of the Papists. Grievous as are their declensions from primitive usage, I never heard in any case of their practice directly contradicting their services; whereas we go on lamenting once a year the absence of discipline in our Church, yet do not even dream of taking one step towards its restoration."—*No.* 41, *p.* 1.

Reference, I presume, is here made to the commination office of the Church of England, which, how wisely I stop not now to ask, has been omitted in our Prayer-book. The sentiment of the extract, however, is capable of a more extensive application.

The provision of our Church for daily public worship is often spoken of as evidence of her pious regard for the spiritual welfare of her people, and particularly adduced by high professing Churchmen as proof that there is no sort of necessity for seeking the privilege of worship elsewhere, or for falling in with measures which substitute for the permanent regular improvement of this provision, measures of temporary excitement which, by an occasional *pressure* of social exercises, subject the religious character of a community to the deeply injurious alternative of heated enthusiasm and cold indifference, and bring stated ministrations into comparative disrepute. But who is moving a finger for doing to the Church the justice of letting her carry out her pious design of daily invoking for herself, her members, and the community, the protection and blessing of GOD's providence and grace, and daily offering to the people the instructions of the holy Bible, and of her edifying liturgy?

There are writers and preachers too among us, in no small numbers, who are constantly adverting to our Sunday and holyday ante-communion service, as the remains of the ancient piety which observed the regular celebration of the Lord's Supper at least thus often. But who shows an honest zeal for the restoration of that piety? CULTOR.

From the Banner of the Cross.

GENERAL THEOLOGICAL SEMINARY—IMPORTANT.

Mr. Editor,—The English periodicals received last week, contain the advertisement transcribed below. It offers an opportunity which in twenty years' observation I have not known to occur, of obtaining a *complete set of works on sacred and profane antiquities.* The approaching departure of the Great Western renders it *possible* that they might be secured for the library of our Theological Seminary, if ordered at once. I need not remark on the *immense importance* of such a collection in a theological school, above all, *of our Church.* The small annual income of the library would not compass such a purchase as this, and is, besides, all pledged for the present year.

This occasion justifies an application to a few of the many liberal and wealthy members of the Church in Philadelphia, who might be able and willing to give ten, twenty, or fifty dollars to secure for the library of the General Seminary of our Church an acquisition that ordinarily money cannot purchase, and which must, in the course of time, prove itself of incalculable value to the successive generations of her ministers who shall be favored with its use!

As every thing depends on *immediate* action, I have taken the liberty of sending you a notice of this subject, and beg the exertion of your editorial influence to promote this important undertaking. Subscriptions are, I understand, now making in New York. The application is extended to *our* city, because, besides the subscription of six thousand dollars for a permanent library fund, the city of New York has already *twice* responded to a similar call—for set of Polyglots, and for the Bampton Lectures.

"Antiquitates Sacræ et Prophanæ, viz.

Blasii Ugolini Thesaurus *Antiquitatum Hebræorum*, 34 vol. fol. Venetiis 1744–69.

Jacobi Gronovii Thesaurus *Antiquitatum Græcarum*, 13 vol. fol. ibid. 1732–7.

J. G. Grævii Thesaurus *Antiquitatum Romanarum*, 12 vol. fol. ibid. 1732–7.

A. H. de Sallengre Novus Thesaurus *Antiquitatum Romanarum*, 3 vol. fol. ibid. 1735.

J. Poleni Supplementa Nova ad Grævii et Gronovii Antiquitates *Græcas et Romanas*, 5 vol. fol. ibid. 1737.

J. G. Grævii Thesaurus *Antiquitatum et Historiarum Italiæ Siciliæ, Sardiniæ, Corsicæ, Insularumque*, 45 vol. fol. Lug. B. 1704–25.

S. Pitisei Lexicon Antiquitatum Romanarum, 2 vol. fol. Leovardiæ 1713.

In all 114 VOL., FOLIO UNIFORM in Dutch vellum, numerous plates. Price, £150—$750.

Any sum for the purchase of these books for the General Seminary, may be sent to the Rev. Dr. Delancey, No. 50 Pine-st. D.

THE CHURCHMAN.

SATURDAY, APRIL 20, 1839.

THE CHURCH—ONE IN PRINCIPLE AND AFFECTION.

In our last number we corrected an error of a writer in the Southern Churchman, attributing to us an "unqualified approbation" of Mr. Campbell's views on the subject of baptism. The Christian temper exhibited by "A Presbyter of Virginia," (for such is the writer's signature,) convinces us that his error was wholly unintentional, and induces us to offer a few remarks on some other topics to which he has incidentally adverted. In doing this we are actuated by the same motive with "A Presbyter of Virginia," a love of peace, and a desire that brethren of the same household may not permit themselves to be alienated in affections who are substantially united in principles. We ask attention in the first place to the following remarks of "A Presbyter."

"This is the view we have ever taken of the rituals of the Church, that they are agents, valuable but *subordinate* agents, to religion in 'the great work of human culture.' And it is to the undue exaltation of them from *subordinates* to *equals*, making them instead of the humble handmaids, the twin-sisters of religion, if not the very thing itself, that we object. That such is the disposition of many, we think is apparent, from what we have seen of late. We hear much more in certain quarters of primitive order, apostolic succession, and rituals, than of primitive piety, and holiness, and apostolic zeal, and faithfulness in preaching the great and fundamental doctrines of *repentance unto* GOD *and faith in the* LORD JESUS CHRIST—more of the breach of rubrics and the violation of canons and of *good taste*, than of breaches of GOD's law and the neglect of Christian graces and virtues—more sensibility is called forth by the defective music of the Church than its defective *spirit*—more importance is attached to the style and arrangement of the building, the beauty and elegance of its architecture, and the prominence which is given to the altar above the pulpit, than to the piety and zeal of the congregation and the members who surround the altar. Even the reports of many of our missionaries, we are sorry to say, breathe much of this spirit. We hear from many of them much more of handsome edifices and well-made responses than the strivings of the Spirit or the ingathering of souls. If we are called upon for proof as to the truth of these remarks, we would refer to the pages of one of our religious papers, the New York Churchman, the organ of the Church in one of the largest dioceses in the Union, where ample corroboration of them may be found, and especially to an article in the 411th number, on the subject of church music, which we think highly objectionable, both on account of its sentiment and spirit.

* * * * * *

We had never supposed, that in the humble attempts at psalmody which it is our province frequently to witness, there was any dishonoring of GOD, much less that those 'good old tunes,' to which we have often listened with so much pleasure, and heard sung with so much spirit, by every class and description of persons, from the humble negro to the most intelligent and refined white, were mere '*unbaptized trash*'—worse than an opera."

Now we beg to assure our brethren of Virginia that we entirely agree with them in the principles here advanced. We never supposed that the rituals of the Church were any thing more than *subordinate agents*, and "humble handmaids" to the religion of the heart. To elevate them to the rank of an equal or of a sister, even of the youngest age, seems to us absurd; nor do we believe that the most sanguine admirer of the liturgy, without a hint of the *sisterly* relation thrown out by the teeming imagination of "A Presbyter," would ever picture to himself the *ritual* and *spiritual* worship of the Church as born at the same birth and doomed, by a congenital necessity, to the inseparable and eternal union of the Siamese twins. Gravely to deny the other specifications brought forward by "A Presbyter" is surely needless: no man of a grain of piety or a grain of sense can attach more importance to the style and arrangement of a church and its altar than to the piety and zeal of the congregation; to primitive order and apostolic succession, than to the fundamental doctrines of "repentance towards GOD, and faith in the LORD JESUS CHRIST;" to the breach of canons and rubrics, and the violations of good taste, than to the breach of GOD's laws, and to the neglect of Christian graces and virtues. Such charges, we should fain hope, against whomsoever directed, are as totally groundless, as would be the supposition which should attribute an extravagant passion for music to the editor of the Churchman personally; who, however insensible he may be to "the defective spirit" of the Church, holds himself abundantly exonerated *in foro conscientiæ*, from the charge of excessive sensibility to its "music," the only defect which his ears ever enabled him to discover being that (and a sad one he has found it) which has been occasioned, in some country congregations where he has officiated, by the want of a chorister to set the tune. The allusion, too, to our missionaries is, we are persuaded, equally groundless: certainly we have never known one, and it is our happiness to know many among them who are as true-hearted sons as the Church can any where boast, who valued a "handsome edifice" or "well-made responses" any further than as they were the sincere and free-will expressions of a piety to GOD and love for the Redeemer; and "subordinate agents" and "humble handmaids" for cherishing and preserving the life of religion in the soul.

"Let none deceive themselves," says "A Presbyter," "with the idea of an approximation and union in sentiment between the high and low Churchmen." We certainly would not encourage self-deception; but thus far the writer and ourselves seem to move together very harmoniously; we, at least, whatever faults he may have found in us, have as yet been as much at a loss to see any thing low or defective in the Churchmanship of the Virginia Presbyter, as we should be to discover the defects of the music in his congregation; whose "humble attempts at psalmody" in "good old tunes," we assure him, would be as much to our personal taste as the richest strains of the most magnificent cathedral in Europe; especially if we should hear "the humble negro" (whose musical gifts we have always envied) mingle his sonorous voice with that of "the most refined and intelligent whites." Thus far then we are perfectly agreed; and though the next few sentences look like "breakers ahead," yet, if by dint of skilful pilotage we can pass over them, "A Presbyter" and we may both chance to find a snug anchorage in the port of harmonious Churchmanship. But here are the breakers:

"The Virginia Church has so long submitted in silence to a charge of being loose in her principles and irregular in her practices, that abroad, it is taken for granted that the charge is correct, and some within her own borders believe it. Whereas, she may challenge comparison with any diocese, for the soundness of her principles and the correctness of her practices. In no diocese are the doctrines of the Church more faithfully preached, its ordinances more solemnly administered, its altar more rigidly guarded from profanation and pollution, and its rubrics more correctly observed in their spirit and true meaning, than in that of Virginia. Her principles are those of the Reformation, the purest and best age of the Church, since the primitive age, and she looks for their exposition to her articles, and her homilies, and to the mild and tolerant spirit of a Cranmer, and Latimer, and Ridley, and Hooper, and not to the high-toned exclusiveness and unyielding dogmatism of a Laud."

A noble testimony to the Churchmanship of the Old Dominion! The enemy of exclusive and unyielding dogmatism, (whether found in Laud, who cropped the ears of Prynne, and put him in the pillory and then died himself on the scaffold, or in Calvin, who brought Servetus to the stake, and then expired with a clean conscience in his bed,) the friend of mild and tolerant measures; the advocate of the purest principles of the purest age; observant, as the chastest matron of rubrical proprieties, we seem to see the Church of Virginia like Diana on the banks of the Eurota, or the heights of Cynthus, her admirers following at respectful distance, while she

—"pharetram
Fert humero, gradiensque Deas supereminet omnes;"

bears the badge of distinction for sound principles and correct practices, leads the other dioceses, and overtops their heads. Rely upon it, dear Presbyter, we shall never quarrel with Churchmanship like this; let Virginia be true to the character you give her, and New York will be but too happy to follow as an humble admirer in her steps. Again:

"She believes in the doctrine of the new birth, or conversion; [not as it is held by many in the Church; as synonymous with, and meaning nothing more than baptism,] but as something wrought in man by the power of the HOLY GHOST, producing an entire change in his views feelings and affections, and creating him 'anew to good works in CHRIST JESUS.'"

Here also we agree with "A Presbyter," only the clause which we have put in brackets requires a word or two of explanation. Our Catechism tells us that baptism is a sacrament; that a sacrament consists of two parts, an outward and visible sign of an inward and spiritual grace; that the outward sign in baptism is water, &c., and that the spiritual grace is "a death unto sin and a new birth unto righteousness." Now when "A Presbyter" expresses his dissent from those who "hold the new birth to be nothing more than baptism," we presume he refers to certain low or ignorant Churchmen who forget that there are two parts in a sacrament, and understand by baptism nothing more than the outward and visible sign of water. In New York, also, we understand baptism to include an inward and spiritual grace as well as an outward and visible sign; and we believe that those baptized persons, and those only who "walk worthy of their profession" and "as children of the light," *have* the inward and spiritual grace, viz, "a death unto sin and a new birth unto righteousness." Taking baptism in this sense, with reference to its inward grace as well as its outward sign, we are sure that "A Presbyter," (who knows very well that the inside of his watch, if it be a good time-piece, though infinitely better than the outside, is yet not more than the whole watch,) will never dissent from those who think that the new birth is nothing more than baptism. Here then "A Presbyter" and we are perfectly agreed: and the only difficulty has been that, he has supposed us in New York to take the word *baptism* in its Virginia sense; and to suffer the outside of the sacrament to efface from our minds all sense of the invaluable and life-long use and spiritual nature of its inside.

But the proud distinction of the Church of Virginia is:

"She considers rubrics, not like the laws of the Medes and Persians, which cannot be changed, but as *directions* to her ministers, as to the proper method of conducting her services, so as to secure uniformity and prevent discord and confusion; which should be strictly observed, as far as circumstances will permit, but from which circumstances may render a departure justifiable and proper, of which the officiating minister, in the exercise of a sound discretion, must be the judge."

The rubrics to be observed as far as circumstances in the judgment of the minister permit; i. e., as far as the minister pleases! Now, perhaps "A Presbyter" thinks that we stiff Churchmen in New York will herein condemn the Church in Virginia. But on the contrary, we consider this very fact as the proof of her perfection, and entirely congenial to the high claims which "A Presbyter" sets up in her behalf. The whole, we know, have no need of physic or physician, which are meant only for the sick; and for the same reason the good and perfect have no need of laws or legislators, which are only intended for the wicked. When all men come to be perfect citizens and not one sly rogue is to be found in the country, then we may abolish civil laws and live in safety without them; and when all the members of the Church come to be sound Churchmen, and no traitor or vagrant is to be found in the camp, then ecclesiastical enactments are of no further use and may all be safely abolished. This, we rejoice to learn, is the case in Virginia; where the Church has been so long eminent for "sound principles," and "correct practices," that she has attained to that blessed state of "perfect freedom," in which rubrics and canons may be safely left discretionary with her ministers and members. In New York, however, we acknowledge our inferiority; and each one of us must cry out, in shame and self-abasement, *Mea culpa! Mea culpa! Heu, me miserum!* Neither our ministers nor candidates for the ministry can thus far be trusted. If it were not for rubrics and canons some one minister might be found among us who would so garble and mutilate the service that the people would scarcely know whether they were in a church or a Methodist meeting-house; and some conceited sprig of divinity there might be among our candidates who would like to travel about the country and try his gifts at extempore prayer and preaching. We would put it to the consciences of our clerical brethren, whether they cannot show themselves worthy of the "perfect freedom" to which the Church in Virginia has attained; and still more earnestly would we beseech our candidates for orders to emulate the humble, sober, and orderly conduct of the students of the Alexandria Seminary.*

Again:

"She [the Church in Virginia] esteems the setting forth of her rituals as of less importance than the inculcation of her doctrines, and considers their end and design best answered by accommodating them in some degree to the tastes and habits of those upon whom they are intended to operate."

In the first clause we are perfectly agreed, and in the last also, if taken in a sober sense. Some there are who, by "accommodating our rituals to the tastes and habits of those upon whom they are intended to operate," mean that we must give up the surplice to suit some and the gown to suit others; that we must curtail our services for one class, alter their phraseology for a second, and surrender all our forms and turn order into chaos to please a third. But this would make the Church a medley of Baptists, Quakers, and Methodists, or leave us, like Presbyterians, going to destruction on the backs of Congregationalists. It is impossible, surely, that an "accommodation" of this sort can prevail in a Church which "may challenge comparison with any diocese for the soundness of her principles and the correctness of her practices." We conclude, therefore, that "A Presbyter" means that the Church in Virginia requires the services of the Church to be observed entire and inviolate; and to be celebrated with such regularity and frequency as gradually to overcome the repugnancies of the wayward and fluctuating, and thus most effectually to "accommodate them to their tastes and habits." Here again we are perfectly agreed. Once more:

"Lastly, she glories in the name of '*Protestant*,' and would not exchange it for the new-fangled one so much esteemed by some, of 'Reformed Catholic,' and feels a stronger sympathy for, and holds more communion with, her Nonepiscopal Protestant brethren, than with the 'mother of abominations,' and the corrupt Churches of the East."

Here we agree *to the letter.* We, as well as the Church in Virginia, glory in the name of Protestant; and as long as there are such things upon earth as Romanism and Popery, would exchange it for no other. We "feel a stronger sympathy for our Nonepiscopal Protestant brethren" (especially the Unitarians and the Hicksite Quakers) "than for the 'mother of abominations' and the corrupt Churches of the East;" believing that the former, from their countless divisions, their estrangement from the true fold, and the subjugation of all of them to errors in doctrine, and of many among them to deadly heresies, stand vastly more in need of our sympathy. We confess, indeed, that we are neither in the habit of attending mass, nor of receiving the sacrament at the hands of those who are not authorized to administer it: the matter of "communion," therefore, was somewhat of a poser, until our printer suggested to us that the clause in the writer's copy was probably "*has more commiseration for*:" and that the compositor, having mistaken the word "*commiseration*" for "*communion*," slightly altered the rest of the clause to make it conformable to sense; thus, like a low and erratic Churchman, making two blunders to rectify one.

We have now given what "A Presbyter" regards as the distinctive features of the Church in Virginia; and if we have not spoken of them with all the gravity of a theologian, it is because we honestly believe that the difference which "A Presbyter" fancies to exist between the Churches in Virginia and New York have been awfully magnified in the distance. To what follows we ask more serious attention.

"Such we believe are the views and principles of the Church in Virginia, and it is high time that her ministers should stand up for them, and defend her from the attacks which are made upon her. To her in a great degree is owing whatever of evangelical piety exists in this county. She has ever been the foremost in advancing those principles, and it is to them that she is indebted for her present prosperous and elevated condition. Opposite views and principles brought her to nothing, and it was the evangelical spirit which was infused into her clergy and laity which raised her from the dust of her humiliation, and made her what she is, the pride and admiration of her friends and terror of her enemies. Let those who may, ridicule and repudiate the name 'Evangelical,' and take to themselves, if they will, that of 'Orthodox;' let them sneer at her services, attack her principles, and question her Churchmanship; but let her ever adhere to those principles and customs, in the observance of which she has experienced so rich a blessing. And never at any time was there more need that she should stand forth as the great champion of evangelical principles than at the present; for even at the risk of being charged with drawing forth 'the stereotyped label, lettered Popery,' we will assert, that never (do we believe) was the Church in greater danger than at present. There is a strong tendency, both in this country and in England, not to *Popery* but to Romanism. The principles of the Reformation and of pure and evangelical religion are in danger. Ultra high Churchmanship is the order of the day; a strong desire is manifested to affiliate with the Churches of Rome and Constantinople, and place our missionary operations under their control; the old Romish doctrine of baptism's being necessary to salvation, instead of the doctrine of the Church, that it is 'generally necessary,' is openly proclaimed by a leading paper. The Oxford Tracts receive the countenance, although not the entire sanction, of the same quarter, whilst the Christian Observer is unhesitatingly denounced, and the writings of an English divine, who puts the Church in the place of CHRIST, are lauded to the skies and circulated through the land under the patronage and at the expense of one of our bishops. Truly the signs are ominous, and it becomes every friend of evangelical religion to be on his guard."

We really think that the alarm here manifested argues a weakness and distrust of his brethren which ought to be beneath "A Presbyter of Virginia." To put the Church in the place of CHRIST is an expression which is to us totally unintelligible. The Church is nothing, and less than nothing, except so far as CHRIST vivifies her forms, and infuses through her into the souls of men the gracious and powerful energy of his Holy Spirit. There is not one principle which divides us from Rome, whether it refer to the sacraments, the authority of the Church, tradition, papal supremacy, purgatory, justification, or reliance on the merits of the One Mediator, on which we would not most heartily take part with the Church in Virginia, and if occasion required, contend side by side with her and against Rome and her deadly errors, until the last pulse of life beat in our veins. That we may differently estimate the danger to be apprehended at the present day from Romanism, and that we may differ also on many matters of opinion, and may have even on great principles different modes of expression, is probable; but that there is any difference between us and the Church in Virginia, or any approximation on our part towards Rome in regard to a single *principle* of the Protestant faith, is, we verily believe, as groundless a fancy as was ever conceived. We have already said, and we now repeat, that so far as the Oxford Tracts transcend the lines which divide us from Rome, (whether they do transcend them is yet a question,) so far we dissent from their authors. And what we say of Virginia we extend to every other diocese in the Church: we know of no *principle* distinguishing us from Rome on which we are, or are like to be, as a Church, divided; the chief differences among us being no more than discrepancies of *opinion* in regard to the exposition of some common *principle*. Take, for instance, the doctrine of justification: we agree that the sinner is justified by faith only, for the merits of CHRIST imputed, in opposition to the Church of Rome, which teaches that we are justified by inherent righteousness. Wherein then do we differ? Merely on questions which, however important, are subordinate to the main question: as, for instance, whether faith is a simple act of trust, or simple belief, or belief made perfect by love; or whether obedience and good works are included in it, and so coupled with it, or are declarative of it. So with tradition and the fathers: Rome makes them a co-ordinate authority with Scripture; we make them, properly speaking, no authority at all, and only a source of appeal for the settlement of different constructions of the sacred text; and we differ among ourselves only on the different degrees of importance which we attach to them for this purpose. So with regard to the authority of the Church: Rome claims infallibility, and we are content with moral certainty: Rome would have us submit to the decrees of the Church as the last resort and decisive: we receive them because, and only so far as, we can resolve them into Scripture and reason; and we differ among ourselves only in the extent of our abilities to perceive the conformity of the decisions and rules of the Church, with our ultimate resolution of faith. So with the eucharist: Rome believes in the change of the elements into the person of CHRIST, as do the Lutherans in their hypostatical conjunction: we believe that the substance of the elements remains unchanged and unmodified, and there is really no difference among us on this subject, except that which arises from various degrees of clearness and obscurity in our respective views. Thus it will be found that on all the great *principles* of the Reformation, the Church is united; and the cry of Romanism therefore is but one of those empty blasts which Æolus sends bellowing out of the hollow cavern of professional ignorance: it can do no good, but may do much harm, by creating distrust and alienation, and disqualifying us for the candid and amicable discussion of those minor differences of opinion, which in our Church, as in every other community on earth, are actually found to subsist.

The tribute which "A Presbyter of Virginia" pays to the Church of his diocese for her instrumentality in promoting the piety of our country is well deserved. We know and appreciate the labors of her clergy and of both her bishops. It is the faithful announcement of the principles of the Gospel as vindicated and declared by the Reformation, and the spirit of evangelical piety thereby infused into her clergy and laity, which "raised her from the dust of humiliation and made her what she is, the pride and admiration of her friends." We are not disposed to "sneer at her services," or to "attack her principles:" far otherwise. And though it is probable that she favors some opinions from which we should dissent, and allows some practices of which we should disapprove, yet we attribute these anomalies entirely to local causes, which grew out of her position at the time of the Revolution, and which the lapse of time has not yet enabled her effectually to counteract. We know of no *principle* on which we are divided from her; we attach no other meaning to the term *high Churchmanship*, than that of a high degree of consistent attachment and conformity to principles and regulations which are common to us both; and therefore we cannot think that we "deceive" ourselves when we cherish "the idea of an approximation and union in sentiment between the high and low Churchmen." We still hope, though "A Presbyter" has ceased to hope, that there is a strong and growing tendency to this union; we shall rejoice to be indebted to Virginia for new infusions of piety and spirituality into our Churchmanship, for without these the highest Churchmanship is the highest hypocrisy: and it is because we desire and believe in the practicability of this union that we regret to observe the imputations of "A Presbyter," which are unfounded in truth and only calculated to sow the seeds of distrust and alienation.†

THE STANDARD PRAYER-BOOK.—We are happy to have it in our power to lay before our readers a statement, which we cheerfully adopt, of the objections to the Prayer-book lately set forth by the committee in Philadelphia.

The objections to the alterations made by the committee are of two classes, the first relating to the subject in the abstract, and the second to the particular case.

1. As it respects the abstract subject. The constitution is express in requiring that all alterations to the Prayer-book and offices of the Church, articles of religion must be prepared in one General Convention, by a resolve thereof made known to all the Diocesan Conventions, and then adopted at a subsequent General Convention. Now no alterations in the Institution Office, since its final adoption, in 1808, has ever been subjected to this process. But has there not been action by the General Convention and sanction thereof by the dioceses, which may be regarded as equivalent to such constitutional process? We deem it unnecessary to ask what such action is; for we fearlessly take the ground, that the purity and safety of the Church depend, under GOD, on nothing more than the most jealous guarding of the liturgy and articles; and that this can consistently be maintained only by allowing of *nothing* as an equivalent to the constitutional provisions for altering them. Every alteration must, as such, be subjected to discussion in two General Conventions, and if the dioceses choose, to discussion in each of their Conventions before it can be effected. *Nothing else ought ever to be admitted* as a sufficient ground on which to alter the Prayer-book or the articles. This we assume as a postulate based on all the strong and holy considerations which lead us to hold fast to the unity and purity of the Church, and save its doctrines and institutions from variableness and changing. Hence our conviction that any alterations which have not been subjected to the literal constitutional process, be they what they may, or however unimportant they may appear, or in whatever other way it may be thought the opinion of the Church has been expressed with regard to them, are entirely inadmissible, and ought never to be sanctioned.

2. But independently of this strong ground, in itself sufficient to show the entire inadmissibility of any

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* We are glad of the opportunity afforded by "A Presbyter" to correct a prevailing misapprehension in regard to the students of this institution. We have been informed, on what we deemed credible authority, that they are in the habit of visiting the places adjacent, and holding public services. We infer, however, from "A Presbyter's" eulogy on the Church in Virginia that such is not the fact; and we are confirmed in this impression by the statement of a friend, who tells us that he once charged this violation of the canon on one of the students at Alexandria, who totally denied the charge, and declared that he had never preached a sermon on a public occasion, but had only delivered some "hortatory remarks!" No doubt he was right.

† The following is the part of "A Presbyter's" article referred to in our concluding remarks:—

"We assert what is known to all, that there is a diversity of opinion in the Church upon great and important points, and that some of our brethren, who use the same terms that we do, do not use them in the same sense; and we wish to put those with whom we agree upon their guard, so that they may not be deceived by mere words, and suppose that there is an agreement in sentiment, when in fact and in truth there is none, and thus suffer themselves to be gradually drawn away from their principles. Let none deceive themselves with the idea of an approximation and union in sentiment between the high and low Churchmen. The time was when we hoped and thought there was a tendency to this; that the one was coming down and the other going up, so that they would unite in a happy union, and both be improved—the Churchmanship of the one and the spirituality of the other; but we have long since lost all such hope; the yielding has of late been altogether on one side. The other has gone back far beyond the point from which it originally started."

alterations made without a literal compliance with the constitution, there is that in these alterations themselves which greatly strengthens the objection to them. *They interfere with rights given by the Institution Office.*

The alterations consist in the erasure of the words "associated rector," where they occur; and of the word "state" in the second rubric.

As the Institution Office now stands, without the unauthorized changes of the committee, it gives to parishes the right of having associated rectors instituted. Canons cannot take away this right; nor are canons necessary to the securing of it. It is complete, as given by an authority paramount to canons, that is, by a superior instrument, and one which a single General Convention cannot touch as it may all canons.

Canonical provisions, therefore, respecting associated rectors, are not necessary in order to give parishes the right of having them, and having them instituted; nor can they take away that right.

There has been, however, canonical action respecting that office simultaneously with the adoption of that office, to wit, at the General Convention of 1808, a canon was passed "*concerning the election and institution of ministers into parishes and churches.*"* This prescribed the proper evidence to be given to the bishop of the choice of a clergyman as "rector, or *associated rector*, or assistant ministers" of a parish. The rubric in the Institution Office requires that the bishop, in order to institution into either office, must receive "due notice of the election of a minister into a parish or church, as prescribed by the canon *concerning the election*," &c. &c. The canon merely prescribed the mode in which the bishop was to be certified of the choice of a clergyman to the office of associated rector, in order that the right, guaranteed by the higher law of the institution service, of having such an officer instituted, might be enjoyed.

So the matter stood until the General Convention of 1832. The canon was then altered by omitting the words "*associated rector;*" that is, by omitting to provide, in terms, for the manner in which the bishop is to be certified of the election of an associated rector; while it continued the provision for the cases respectively of rectors and assistant ministers. But did this change in a canon make a corresponding change in the liturgy? Then all the checks of the constitution are nothing worth; and the liturgy and articles may be undermined by simple and indirect canonical enactment.

In what light, then, ought this change of the canon to be regarded? It may be regarded in three points of view.

First. The canon may be considered as thus made to retain provision for the evidence of election on which the bishop is to institute rectors and assistant ministers, and abolish all provision of similar evidence in the case of associated rectors—leaving *that* case to the bishop's discretion. According to this view of the subject, the Institution Office gives a parish a right to have an associated rector instituted, and the bishop a right to institute him. A canon can neither confirm nor destroy those rights. If there is no canonical provision for the evidence of election, the right of institution is not thereby destroyed, but is left to sound discretion on that point.

If this view of the subject is correct, the alterations introduced into the new edition of the Prayer-book are a direct interference with vested rights.

But secondly, the very wording of the canon referred to may not unreasonably be regarded as providing, notwithstanding the alteration of 1832, for the case of an associated rector. The canon sets forth a form of certificate to be given to the bishop as evidence of "the election of a *minister into any church or parish*," and this is the "due notice" required by the rubric to be received by the bishop in order to the institution. This notice, as modified in 1832, specifies indeed only the offices of rector and assistant minister. It is not, however, required to be given *in terms*. The requisition is, that it be given in the provided form, or *to that effect*. The "due notice," then, required by the rubric, is to be given in a form naming only rector and assistant minister, or *to the same effect*. The subject of the notice is declared in the rubric to be "the election of a minister into a parish or church." This notice is to be "as prescribed by the canon." The canon prescribes a notice of the election of a minister as rector or assistant minister; and declares that "on the election of a minister into any church or parish," the notice therein prescribed, *or one to the same effect*, shall be given. The Institution Office gives a right to the institution of an associated rector, a right which no canon is necessary to confirm, and none can take away. The words therefore, "*to this effect*," may surely be regarded as covering the case of an associated rector, although that office be not named in the canon.

This principle we consider as having been acted upon when a gentleman elected an *assistant* bishop, as Bishops Hobart, H. U. Onderdonk, and Meade, or a *suffragan* bishop, as Bishop Kemp, has been consecrated according to the office for the consecration of *bishops*. The election and consecration of those gentlemen were anterior to the passage of the canon of 1832, which provides for the office of assistant bishop. Although, therefore, there was no canonical allowance of that office, yet were gentlemen elected and consecrated to it under canons providing for *bishops*, and by a service drawn up for clergymen chosen *bishops of their respective dioceses:* and this even when, as in the case of the assistant bishop of Virginia, the elected person had not the right of succession, and therefore could not, even prospectively, be said to have been "chosen bishop of the Protestant Episcopal Church, in Virginia," in the sense in which these words of the consecration service were undoubtedly originally intended. How much rather then may an associated rector be instituted according to the service for the institution of ministers, when that service expressly recognises that office, even though the canons may not do so!

In the case of associated rectors, too, the "due notice of election" required by the rubric in the institution service, is not to be necessarily in the words set down in the canon, but is allowed to be to *that effect*. The point to be thereby established is, *the election of the minister into the parish or church*. If the words of the canon do not expressly mention the office to which the minister has been elected, and that office is a recognised and allowed one in the Church, and especially one expressly provided for in the institution service, the words "*to this effect*" in the canon clearly allow of a verbal alteration accordingly in the "*notice of election*." And this is a much stronger case than that of the consecrations above mentioned; in which the very words required to be used in the service are, "*I, N, chosen bishop of the Protestant Episcopal Church in N;*" whereas the individuals were chosen to the office of *assistant* bishop, a *suffragan* bishop, and in one case without the right of succession to the office originally contemplated by the consecration service, and the canons bearing upon it.

Granting, however, thirdly, that the canon of 1832 took away the right of having an associated rector instituted. Still, this is a provision which the next General Convention may set aside, being only a canon. But according to the newly-published Office of Institution, that right is taken from the next Convention; because that office cannot be altered but by two Conventions, and the intermediate submission of the case to the dioceses. In this view of the subject, also, there is, in the action of the committee, a most material interference with the rights of dioceses and of the Church at large.

Respecting the committee's expunging the word "state" from the second rubric in the Office of Institution, we have to remark, in addition to the fatal objection noticed in the commencement of this article, that as the rubric now stands, it recognises the rights of our missionary bishops to institute ministers within their jurisdictions in states where the Church is not organized into dioceses; but as the committee have altered it, that recognition is taken away.

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* Now the 30th canon of 1832, the canon to which the references in this article are all made.

Dr. Hook's Sermon and the Oxford Tracts.—We are authorized by the gentlemen who had proposed to republish Dr. Hook's Sermon and the Oxford Tracts, with a view of devoting the proceeds of their sale to the General Theological Seminary, to state, that, in consequence of the earnest dissuasion of one of the trustees of the Seminary who expressed the belief that others of the trustees, as well as himself, would be unwilling to receive the money that might thus be raised, *they have abandoned the undertaking*. We add, at the instance of the gentlemen authorising the communication, that the proposed republication was solely a design of their own, and not undertaken at the suggestion of any person connected with the General Theological Seminary, nor indeed of any other person whatever.

If this announcement is to seal the fate of Dr. Hook's Sermon and the Oxford Tracts, (*all of which*, but for the intervention above-mentioned, would have been published,) we shall deeply regret the necessity which constrains us to make it: not for the sake of the seminary, nor yet of the young and enterprising Churchmen who feel themselves compelled, at a pecuniary loss, to fling away the free-will offering which they had hoped to make to the Church of their choice and affections; but for the sake of truth and freedom, which will have been sacrificed to an unjust proscription; for the sake of the country in the new proof which will thus have been given to the calumny of her enemies, that, with all her boast of free institutions, she is virtually subjected, even in religion, to the tyranny of a majority; and above all, for the sake of the Church of Christ, which will have suffered seriously from the extinction (as far as our own country is concerned) of works which, as we verily believe, are eminently calculated to promote the piety of her members, and to manifest the beauty and excellence of her sublime and heavenly doctrines, her decent and edifying worship. We shall have yet another cause of regret: and that is, that the interests of pure and undefiled religion in the United States will have been sacrificed to the dictation of the Church and State party in Great Britain; from whose journals ours have echoed the cry of "Popery" (which is kept up in England in a great measure for political purposes) against men whose works most of their denouncers confess they have never read, and whose errors—if errors they have committed—have grown out of their too ardent anxiety, in the anticipated dissolution of Church and State, to represent the Church to the British nation in that independent and spiritual attitude which gives her the strongest hold on the affections of the people.

Christian Consolation. A Sermon occasioned by the death of Mrs. Sarah Maria Potter, preached in St. George's Church, Schenectady, on Sunday, March 24, 1839. By the Rev. Thos. C. Reed, Professor of Int. Phil. and Pol. Econ. in Union College. Schenectady: S. S. Riggs. 1839.

From this excellent discourse we take the following interesting tribute to the memory of Mrs. Potter.

"As the Gospel of the Son of God now affords us consolation, so it was the power of the same Gospel which imparted to the character of Mrs. Potter its surpassing worth and beauty. The humility of a forgiven sinner was as clearly manifested in her life and conversation, as her extraordinary accomplishments. The future life seemed ever in her thoughts. Her conversation was literally in heaven. A heavenly spirit sanctified her intercourse with the world. It determined her judgments with regard to character, manners and literature. It awakened the emotions, and stimulated the efforts of an unostentatious but ever-active and enlightened charity—and produced, in short, a beautiful and most attractive example of the power of that faith, 'which worketh by love, which purifieth the heart, which maketh perfect.' We maintain that there is no earthly agency, which can effect such a result. All the means, which wealth could purchase, and parental affection and the wisdom of man could suggest, were used to secure the full and just development of her character. Sufficient attention was given to those outward and ephemeral accomplishments, which are held in such estimation amongst us, but the highest cultivation was bestowed upon her intellectual and moral nature. Under such affectionate and assiduous care, she became a brilliant and fascinating woman. The native vigor of her mind, the extent and variety of her knowledge, and the vivacity and richness of her conversation would have warranted the application to her of what was said of another of our countrywomen, distinguished equally for her piety and accomplishments. 'Had her lot been cast among the unbelievers of a former generation, she might have figured in the sphere of the Voltaires, Deffands, and other brave spirits of Paris. She might have been as brilliant in public, as dismal in private, and as wretched in her end, as the most distinguished among them for their wit and their wo. But God had designed her for other scenes and other services.' He tried her with the most alluring of temptations—talents, education, beauty, the highest rank in the circles of the elegant and the gay, with the most exquisite and varied accomplishments to sustain and adore it—but he was pleased to endow her with strength to resist them all. In his wise providence, he united her destiny with that of one of his own ministers, to bear with him the burden of his duties, to aid him by her counsels, to accompany him in his visits of mercy to the dreary abodes of sorrow, of sickness, and of death, and by the light of her high and spotless example to win many to righteousness. Well and faithfully did she discharge her trust. Years have elapsed since ill-health compelled her husband to relinquish the charge of his numerous congregation; but time seems to have had no effect in weakening their recollections of her sweet and powerful influence among them. Her connection with that distant parish, which now weeps with us, and whose house of worship is hung with the signals of distress and lamentation, * illustrates the extent to which the female character may enlarge the usefulness of the commissioned minister of God.

"One of the most striking features in Mrs. Potter's character, was her perfect self-control. It may be matter of surprise to many even of her intimate friends, who had such frequent occasion to admire her equanimity under all circumstances, to learn that, by nature, her character was so constituted, as to render extremely difficult the attainment of that excellence by which she was so signally distinguished. Like all marked and decided minds, hers was naturally subject to the strongest impulses of the human heart. All were subdued. Her benevolence, which was originally so acute, that it might have been cause of perpetual pain, as she looked upon the distresses of her fellow-beings, and might have resulted in the indiscriminate adoption of measures for their relief, was converted, by self-training and the power of divine grace, into that enlightened charity, which, while it is always 'kind' and 'never faileth,' yet 'thinketh no evil,' and 'rejoiceth not in iniquity, but rejoiceth in the truth.' Her vivid and suggestive imagination, which uncontrolled, would have rendered her life miserable by extravagant indulgence in unnatural and sickly sentiment, and by its pictures of fictitious wretchedness, was by the same means, so completely chastened and subdued, that it served only as an instrument for imparting an inexpressible charm of rich and varied interest to her conversation, while it still enabled her readily to conceive and sympathise in the wants and sufferings of the destitute and afflicted. And so it was with her whole character. It was reduced to unqualified submission and obedience to the divine law. In that submission and obedience lay the secret of her virtue, her happiness, and her influence. They explain the uninterrupted evenness of her temper, the complete balance which existed among all the powers of her soul, her ready adaptation of her conversation and conduct to all circumstances and persons, and the deep and universal sentiment of love and veneration now entertained for her memory. We bless God for giving us her example, and submit with humble resignation to his heavenly will. That face which I have seen bent over the couch of sorrow, and so illuminated by a spirit from the skies, that it seemed the face of an angel—we shall see no more for ever. But we fall back upon the place of our refuge—we lean on the rock of our salvation. 'Jesus Christ hath abolished death.' She, of whom we have been bereaved, *sleeps—sleeps in Jesus—in the joyful hope of a glorious resurrection.*"

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* Immediately on the receipt of the intelligence of the death of Mrs. Potter, the pulpit, desk, and chancel of St. Paul's Church, Boston, were hung with black.

The Bishop of this diocese has received from the wardens of St. Thomas' Church, Ravenswood, Queens county, the canonical certificate of the election of the Rev. William Staunton to the rectorship of the church.

Church of the Messiah.—We are pleased to learn, that the vestry of the Church of the Messiah have secured a location, for the present, in the large room at the corner of *Henry* and *Oliver streets*, and that services (D. V.) will be resumed on *Sunday next*, and be continued as usual, at half past 10 o'clock A. M., and at half past 7 o'clock P. M.

N. B. Sunday school at 9 o'clock A. M., and at 2 o'clock P. M. [*Communicated.*

To Correspondents.—"Aliquis" and "G" in our next.

Episcopal Acts by the Bishop of this Diocese.—City of New York.—Second Sunday after Easter, April 14, confirmed 11 in Grace Church.

SUMMARY.

Churches in the West.—We have just received a letter from our highly valued friend, the Rev. Wm. Jackson, of Louisville, Kentucky, in which he incidentally remarks as follows in relation to the want of church edifices in the west:

"Within a few weeks past, I have visited Evansville, in Indiana—spent a few days, and preached ten times; and I trust not without some good results. I perceive an appeal has been made by our excellent missionary bishop, for aid in erecting a church in that place. I am decidedly of opinion, that our Christian friends at the east cannot make a better appropriation of some portion of that which they have consecrated to God, than by responding to that appeal. We have an excellent missionary there; it is an increasing place; our Church is growing in the affections of the people; they are disposed to do all that they can, but they need help; and when their church is erected, I have no doubt but that they will, almost immediately, support their minister, without aid from the Missionary Society. The same may be said for New Albany, in which you and your people have already manifested some interest. To me, nothing appears more important, or promises to be more productive of good in the west, than aid in the building of churches. I believe it to be the summary of charity. I believe that most of our missionaries would very soon derive support from their own congregations, if they could but erect decent places of worship. The Episcopal Church cannot grow in barns, and school-rooms, and court-houses. With us, all things must be decent and in order. Do promote, as much as you can, this good work generally; and let Evansville and New Albany have your first attention.

Episcopal Recorder.

The Episcopal Church of Portland.—Rev. J. W. French, rector of the Episcopal church in this city, yesterday gave his hearers the history of the church for seventy-five years past; three fourths of a century having passed away since the Episcopal Church was first founded in Portland. Mr. French embraced in his discourse a brief account of the origin and history of the Episcopal Church from its first formation in England, to the time when the Church was planted upon our native shores. Following this, he gave a succinct and connected history of the church over which he presides,—its successes and its reverses,—its years of sadness and desolation, and the time of its prosperity and happiness. The discourse was highly interesting, and beautifully written. We could wish either to see it published or that it might be again delivered. The history of this church is intimately connected with many interesting events in the history of our city, both before and since the Revolution. All records, ecclesiastical as well as political, should be carefully preserved.

Ibid.

The lecture room of St. Peter's Church, Baltimore, of which the Rev. Dr. Henshaw is rector, was burned on Sunday, the 31st ult. at 12 o'clock, P. M. The fire is supposed to have been the work of an incendiary; it was first discovered in a frame carpenter shop, adjoining the lecture room, and at one time, not only the church, but the dwelling of Dr. Henshaw, was in the greatest danger. The loss of this building will be felt by the congregation, who are at this time erecting a church in the western part of the city. *Ibid.*

Protestant Episcopal Church in Paris.—The establishment of a church in Paris, in which the authorized services of the United Church of England and Ireland should be celebrated in the *French language*, has long been considered necessary, not only by natives of France on their own account, but also by many benevolent and enlightened persons on behalf of several hundred families of Anglo-Gallicans, the result of intermarriages, where one of the parties being English, the children either in right or by admission are Protestants, but there being no church in which the services of the Church of England are conducted in the *French language*, most of them, it is found, attend no place of divine worship, and not unfrequently are unbaptized. The important designs now in progress to supply the above deficiency, has met with great encouragement in England, and liberal cotributions have been made to carry it into effect.

English Paper.

In the *Commercial Herald* of the 21st is contained an account of the meeting of the Society for Converting and Civilizing the Indians, and Propagating the Gospel among destitute Settlers, held on the 13th inst. in the City Hall at Toronto. Several excellent resolutions were passed, indicative of a pious determination to proceed vigorously with the combined objects of the Society. His Excellency the Lieutenant Governor, has kindly consented to become patron of the Society; and a warm expression of thanks was conveyed for his establishment of an efficient Indian mission at the Manitoulin Island. The report of the Society's proceedings was ordered to be printed for general circulation. *The Church.*

DIOCESAN RECORD.

Bishop Onderdonk's Appointments for the Annual Confirmations in New York and Brooklyn

Second Sunday after Easter, April 14, Grace Church.

Third Sunday after Easter, April 21, St. George's Church.

Fourth Sunday after Easter, April 28, St. Paul's Church, *Brooklyn.*

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Friday, May 3, Whitehall, *Washington county*, consecration A. M., confirmation P. M.

Fifth Sunday after Easter, or Rogation Sunday, May 5, A. M., St. John's Church, *Troy;* 4 P. M., Waterford, *Saratoga county.*

Sunday after the Ascension, May 12, Mohawk, *Herkimer county.* Tuesday, 14, Monticello, *Otsego county.* 15, Exeter. Friday, 17, Louisville, ordination A. M., confirmation P. M.

Whitsunday, May 19, Westford. Monday in Whitsun-week, May 20, Cherry Valley. Wednesday, 22, Little Falls, *Herkimer county.* 23, Fairfield. 24, Norway.

Trinity Sunday, May 26, Fonda, *Montgomery county*, ordination A. M., confirmation P. M. 27, Johnstown, *Fulton county.* Wednesday, 29, Port Jackson, *Montgomery county.* Friday, 31, *Schenectady.*

First Sunday after Trinity, June 2, A. M. St. Peter's Church, *Albany;* 4 P. M., Trinity Church, West Troy, *Albany county.* 3, Christ Church, *Troy*, consecration A. M. confirmation P. M. 4, do. institution.

Second Sunday after Trinity, June 9, St. James' Church, *New York.* Festival of St. Barnabas the Apostle, Tuesday June, 11, St. Paul's College, College Point, *Queen's County.*

Third Sunday after Trinity, June 16, Factoryville, *Richmond county.*

Fourth Sunday after Trinity, June 23, Fort Hamilton, *Kings county.*

Sixth Sunday after Trinity, July 7, Jamaica, *Queens county.* Grace Church in the day, and the colored congregation in the evening.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally, prior to the bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

OBITUARY.

Died, on Friday, the 5th instant, Louisa Ann Cotheal, eldest daughter of David Cotheal of this city, in the twenty-third year of her age. Seldom has it become our painful duty to record the early departure of one who possessed so lovely and interesting a character. To the charms of a person uncommonly beautiful, she added the sweetest and most amiable of dispositions. As a dutiful child, an affectionate sister, she was a pattern for all. But it was her meek, sincere, and unostentatious piety, which gave the highest charm to her character, and threw around it its brightest tints of moral loveliness.

For many years she continued a most faithful and exemplary teacher in the Sunday School of St. John's Church. Here, by her kind and affectionate deportment, her zeal and indefatigable industry, she immediately gained the affections of her scholars and associates, and won from her pastors their highest esteem. To her mother, who expressed her deep grief at parting, she replied, "O mother! why do you grieve because I am going. I am sure I shall be happy." Thus while Christian hope threw its bright radiance over the dying features, did this young and interesting disciple of Christ bid farewell to the scenes of earth, and her spirit wing its flight to a world of unfading peace and joy.

New York, April 13, 1839. N.

CALENDAR.

APRIL.

21. 3d Sunday after Easter.
25. St. Mark.
28. Fourth Sunday after Easter.

MAY.

1. St. Philip and St. James.
5. 5th Sunday after Easter.

NOTICES.

☞ The Rev. Dr. Robertson, missionary to Constantinople, requests that all communications addressed to him may be forwarded via Marseilles, Malta, or Smyrna, to Pera, Constantinople. If via Smyrna, to the care of J. Van Lennep, Esq.

EVANSVILLE CHURCH, INDIANA.

A short time since an appeal in behalf of this infant church, together with Bishop Kemper's recommendation, was published in the Churchman. Persons wishing to aid it by their contributions are requested to leave them with Mr. Daniel Dana, jun., at the Suday School Depository, 28 Ann street.

ST. MARK'S CHURCH.

Notice is hereby given that all the unsold Pews in this church will be offered for sale at auction, on Saturday afternoon, April 20, at four o'clock, in the church; possession to be given from the 1st day of May next, on which day the present leases will all expire.

George C. Thomas,
Richard L. Morris, } Committee.
April 8, 1839. James Clinch,

N. B.—Several Vaults, enclosed within the iron railing around the church, for sale. Apply to the Treasurer. 2t.

Special Convention.—*Whereas*, in the Primary Convention of the Protestant Episcopal Church, in the Diocese of Western New York, held in the village of Geneva, November, 1838, certain resolutions were adopted relating to the consecration of the Rev. William Heathcote De Lancy, D.D., bishop elect of the said diocese:—and

Whereas the acting bishop of the said Church has been requested by a resolution of the same Convention "to call a special meeting of the Convention at the time and place appointed for the consecration," and has "deemed a compliance with that request in all respects right and proper:"—

Notice is hereby given to the clergy and parishes of the Protestant Episcopal Church in the Diocese of Western New York, that a Special Convention of said diocese will be held in St. Peter's Church, in the village of Auburn, and county of Cayuga, on Wednesday, the eighth day of May next, at 10 o'clock, A. M.

By order of the acting bishop,
Pierre A. Proal,
Secretary of Convention.

Utica, February, 23, 1839.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 10th instant, has received the following contributions, viz.

From domestic missionary box, Trinity church, Saugerties, N Y, per Henry Barclay, Esq. $5. *By the hands of the Rev David H Short, rector of St James' church, Danbury, and St Thomas' chapel, Bethel, Conn, part of a legacy left by Miss Vashti Sherman, late a pious member of St Paul's church, Brookfield, Conn, $300. By the same hands, part of the offerings of the same church, $2 78; by the same, part of the offerings of the parish of St James' church, Danbury, and St Thomas' chapel, Bethel, $8; from the quarterly contributions of St Andrew's church, Harlem, N Y, by the hands of the rector, the Rev Abram Bloomer Hart, $20; from the Sunday school box of St Paul's church, Albany, N Y, per Rev W J Kip, $6 50. By the hands of William P Hunter, Esq, receiving agent, Savannah, Ga, received from the Rev Edward Neufville, rector of Christ church, Savannah, being weekly offerings and collections at monthly meetings in said church, from November 15, 1838, to April 4, 1839, $22 13. By the hands of Mr Smith, monthly contributions of Trinity church, Lansingburgh, N Y, $20. By the hands of the Rev William Barlow, rector of St John's church, Ogdensburgh, N Y, the amount of a collection in that church, in aid of domestic missions, $27 25; from the Rev F F Peake, missionary at Boonville, Missouri, $10, to be equally divided between the two committees $5; from A P Merrill, Esq, receiving agent at Natchez, Miss, part of the contributions from Trinity church, Natchez, $75. By the hands of A B Hasbrook, being money received from the Ladies Sewing Society of St John's church, Ogdensburgh, N Y, $20. By the hands of J A Perry, Esq, received from Christ church, Brooklyn, N Y, for domestic missions, Rev Kingston Goddard, rector, $578 64; collected in St Paul's chapel, N Y, on Sunday, April 14, 1839, in cash, $74 41, and in pledges to be collected, $4 50. By the hands of the Rev S Cooke, collection for missionary purposes, in Grace church, Lyons, Western New York, $18, equally divided, $9. By the hands of the Rev Dr Jarvis, Easter offerings of Christ church, Middletown, Connecticut, $12, of which $8 are for the foreign committee, $4. Total receipts, $1177 71.

April 17, 1839. James Swords, Treasurer.

* The Chronicle of the Church is requested to copy this acknowledgment.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge,

Remitted by Rev Paul Trapier, receiving agent at Charleston, from St Philip's church, Charleston, per Rev Abraham Kaufman, for Texas, $500, for African mission, from a class of colored persons in Sunday school, $8 27, for China, $5, for Greece, 50cts, $5 50—$513 77; from Missionary Association of St Michael's Church, being one-fourth of amount received by said association for quarter ending April 3, $67; from the Charleston monthly missionary lecture, $12 92—$593 69; deduct premium for draft, $8 77—$584 92. Received from the missionary box of Trinity church, Saugerties, N Y, per Henry Barclay, Esq, $7; Sunday school children of do, 56cts—$7 56. Remitted by Rev M T C Wing, Gambier, Ohio, from St Paul's, Utica, $1 75; St Luke's, Granville, $3; St Philip's, Circleville, $7; ditto, Female Missionary Society, $5; Mrs H T Woodward, of Liverpool, $5—$21 75. Remitted by Rev David H Short, part of the offerings of St James' church and St Thomas' chapel, Danbury, $5, an individual of Brookfield, 15cts, $5 15. Received by the hands of Rev Dr Johns, rector, from young ladies of Christ church, Baltimore, for educating four youths at African mission, second annual payment, $60. Remitted by Rev E Neufville, rector of Christ church, Savannah, Ga, from weekly offerings and collections at monthly meetings, general, $24 57, Africa, $4 42, China, $4 50, Texas, $5, $38 49. Remitted by Rev W H Barnwell, D D annual contribution of St Peter's church, Charleston, towards the support of Rev Dr Boone, missionary to China, $1000. Received per Mr Noble, from Trinity church, Cleveland, Ohio, $32. Received from Miss Turner, N Y, for church at Cape Palmas, $10. Received from the Female Philanthropic Society at St John's church, Providence, R I, $25. Received per Mr James Swords, one half of $10, contributed by Mr William Osborne, $5; one half of $10, from Rev J F Peake, missionary at Boonville, $5, $10. Received by the hands of J A Perry, Esq, from Christ church, Brooklyn, Rev Kingston Goddard, rector, for education and support of two children at Crete, same amount annually, $60, general purposes, $564 38—$624 38. Total receipts, $2419 25.

Charles J. Aldis, Treasurer,
April 15, 1839. Bank of America.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the Protestant Episcopal Education and Missionary Society of the Diocese of New York acknowledges the receipt of the following sums—1839.

Education Disposable Fund.

From St Andrew's church, N Y, Rev A B Hart, $10 00.

Missionary Disposable Fund.

From St Andrew's church, N Y, received from A B Hart, $14; from St Paul's church, Waddington, St Lawrence county, from Rev Aaron Humphrey, $14.

C. N. S. Rowland, Treasurer, 55 Water st.
April 17, 1839.

GENERAL THEOLOGICAL SEMINARY.

The treasurer acknowledges the receipt of the following contributions towards defraying the current expenses of the Seminary, viz.—

From the Rev Abraham Kaufman, per Daniel Ravenel, Esq, a second contribution of St Philip's church, Charleston, S C, $50; from the Rev Abram B Hart, rector of St Andrew's church, Harlem, N Y, an alumnus of the seminary, a gift, (being the second in the present year,) from the quarterly contributions of that church, $17; and from the Rev Aaron Humphrey, rector of St Paul's church, Waddington, N Y, $5, being the offerings of that church.

April 16, 1839. Wm. H. Harison, Treasurer.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of $20, from Messrs John P Stagg & Co. for the poor.

April 10, 1839. Jesse Pound, 47 Vandam street.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums:—

From St Peter's church, Bainbridge, Rev W E Eigenbrodt, $5; from J C, $5; Mr Jesse Purdy, Rye, to constitute him a life member, $25; Hon John C Spencer, for Prayer-books, $37 75; annual subscribers, $6; St Anna's church, Fishkill Landing, Rev A Tenbroeck, $17; quarterly contribution from St Andrew's church, Harlem, Rev A B Hart, rector, $10; from Jamestown, R I, Rev W J Hickox, 75cts; J W, $10; annual subscribers, $3; Mr Joseph N Lord, donation, $10—$129 50.

Contributions, donations, and annual subscriptions now due, will be thankfully received at No 77 Maiden-lane, by

Thomas Browning, Treasurer.

Or at the Depository, 28 Ann street, by

Thomas C Butler, agent.

Where may be had the Society's Bibles, Testaments, and folio, octavo, and 18mo, Prayer-books.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums.

From St Anna's church, Fishkill Landing, Rev A Tenbroeck, rector, $8; from St Peter's church, Bainbridge, Rev W E Eigenbrodt, $19; Joseph R Taylor, Esq, donation, $2; Jamestown, R I, 30cts; J W, $10; annual subscribers, $3; Mr Joseph N Lord, donation, $5; E W Laight, Esq, ditto, $3; John Stearns, M D, ditto, $5—55 30.

Contributions, donations, and annual subscriptions now due, will be thankfully received at 77 Maiden-lane, by

Thomas Browning, Treasurer,

Or at the Depository, 28 Ann street, by

Thomas C. Butler, agent

Where may be had the society's tracts.

PRESS DEPOSITORY.

No. 142 Fulton-st.

Letters have been received at the N. Y. Protestant Episcopal Press, up to April 18, from the following persons, viz.

J W Murphy, Lincolnford, with remit; Homer Wheaton, Lithgow, N Y, with remit; Rev James A Fox, Church hill, Miss, with remit; Postmaster, Portland, [illegible]; Postmaster, Hamilton, N Y; Postmaster, Milford, Del; Postmaster, Granville, Ohio; W E Grandin, Claremont, N H; P Wilton, Conn; R P Williams, St Louis; Cyrus Curtis, Hudson; Hogan & Thomson, Philadelphia; C M Butler, Palmyra, 2; Freeman Hunt, Boston, Mass; Gelmore Wood, Dexter; Rev E E Beardsley, Cheshire, Conn, with remit; Joseph Whetham, Philadelphia; Thomas Morris, Elicottville; James A Bolles, Batavia; Managers Female Prayer-book Society, Pa; Rev P S Chauncey, Rye, Westchester county; Rev A Varian, Lancaster, Pa

UNION DEPOSITORY.

28 Ann-street.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending April 18, from the following persons, viz.

Rev S G Bragg, Macon, Ga; W Seaver, Batavia; James Baker, Norfolk, Va, with remit; F W Southack, St Louis, Miss; Rev F H Cuming, Ann Arbor, Mich; Rev A Guion, Piqua, Ohio; Rev C H Page, Louisville, Ky; B J Olmsted, Pittsburgh; J Brooks, Postmaster at Mayville; Rev J S Covill, Bristol, Conn; Rev L A Barrow, Norwich, with remit; Rev G W Hathaway, Warren, with remit; Charles Stimpson, jun, Boston; Henry Barton, Providence; S Bouton, Troy; E Milligan, St Louis; D Brunner, Baltimore; Rev P A Proal, Utica; Postmaster at Hamilton, N Y.

Packages forwarded by the Episc. S. S. Union, during the week ending April 18.

F W Southack, St Louis, Miss, one box, via Philadelphia and Pittsburgh, per Union line to Philadelphia; J F Clarke, Esq, care of Moore, Clarke & Co, Wheeling Va, to care of B S Elder & Son, Baltimore, one box, per brig Pavilion, for Baltimore; Belknap & Hammersley, Hartford, Conn, one package, per steamboat Charter Oak; Thomas Latimer, Philadelphia, one package, per Union line; A E Miller, Charleston, one package, per ship Niagara; Charles Stimpson, jun, Boston, one package, sent to C S Francis; W A Barber, Newport, R I, one package, per steamboat Massachusetts; L H Young, New Haven, one package, per steamboat Splendid; Z Clark, Troy, one package, per towboat Warren; James Baker, Norfolk, Va, one package, per schooner J W Kimpton; Rev Frederick Freeman, Bangor, Me, one package, sent to Franklin House; Mr Ezra Williams, Detroit, Mich, one package, sent to Exchange Hotel, Broad street; Thomas Latimer, Philadelphia, one package, per Union line.

A CARD.—The Rev. Mr. Johnson having been made the subject of much personal abuse and much coarse and vulgar misrepresentation, on account of his sermon "Missionary Fanaticism Opposed to Christian Zeal," begs his friends, and the friends of the *neglected*, and in many instances *suffering domestic* missionary, to call at Mr. Sherman's and obtain copies to distribute abroad, where only an erroneous view of the discourse has gone. They are sold at the cost of printing. Mr. J. has seen no argument which requires at present any answer, or which has caused him to change his opinion upon this subject. The postage to any part of the United States is but two and a half cents.

He acknowledges the receipt of five dollars, for "the promotion and spread of the Gospel in the West," from "a sincere well-wisher and humble servant of our blessed Saviour." He will remit it to Bishop Chase.

April 18, 1839. Evan M. Johnson.

POUGHKEEPSIE FEMALE ACADEMY, Miss Curtiss, Principal. This institution reopens on the first day of May, and affords advantages for solid or ornamental education not surpassed by any institution in the state. The edifice is large and commodious, and opens upon paved walks which extend over the whole delightful village of Poughkeepsie.

Circulars containing terms, &c., can be had at the bookstore of Mr. Roe Lockwood, No. 111 Broadway, New York.

References—Rev. Messrs. Mann, Eaton, Hatch; Rev. Dr. Reed, and Hon. Judge Ruggles, Poughkeepsie.

April 9, 1839. 13t.

THE first edition of Rev. Mr. Johnson's Sermon having been all sold, the second is now published in tract form, and may be had at Louis Sherman's, 142 Fulton-street; Swords, Stanford & Co, 152 Broadway; or at the Sunday School Union, in Ann-street, at one shilling the single copy, or ten for one dollar.

April 11, 1839.

TO RENT FOR AN EPISCOPAL FEMALE SEMINARY, the large and spacious Mansion-house, known as the Gibb's Mansion, Ravenswood, L. I. on the banks of the East River, near Hurl Gate, five miles from the centre of the city of New York. Attached to the premises are about three acres of ground, ornamented with fruit and forest trees, flower garden, &c., presenting delightful retired walks, immediately on the waters of the East River; also extensive land and water prospects, with a view of the city, and offering, in point of healthiness, &c., an admirable location for an institution devoted to female education.

The Episcopal parish in the village is now under the pastoral care of the Rev. William Staunton, and the services of the Church are regularly and statedly administered. A new church edifice of stone is expected to be commenced in a few weeks, and will be completed in the earliest possible time.

Communication with the city is easy and regular by steamboats, railroad, and stages.

The above premises will be rented to a suitable person at a very moderate price.

For further particulars inquire of, or address the rector at the office of Louis Sherman, 142 Fulton street; Anthony D Maintain, 105 South-st.; or Samuel Brown, 82 Nassau-street.

April 5, 1839. 4ts

ST. MARY'S HALL, Green Bank, Burlington, New Jersey. The summer term of this institution will commence on Monday, the first day of May.

The importance of a punctual attendance on the first day of the term is respectfully urged upon all who intend to become members of the institution the present season. John P. Lathrop, *Principal Teacher.*

Burlington, April 5, 1839. 4t.

ST. CLEMENT'S CHURCH. Six Pews, advantageously situated in St. Clement's Church, to be rented from the 1st of May next.

For further particulars apply to any of the following members of the Pew Committee: W. S Popham, No. 20 Barrow-street; J. N. Taylor, No. 507 Houston-street; W. H. Mott, No. 37 Vandam-street.

April 5, 1839. 5ts.

HALLET'S COVE FEMALE INSTITUTE.—This Institution will be opened for the reception of boarders on the first of May next.

It will be under the charge of the Rev. J. W. Brown, with able assistants in each department.

The vestry of St. George's Church, Hallet's Cove, are the responsible trustees.

Terms $250 per annum, including the expenses of board, and all the necessaries connected with it, and instruction in the English course. Extra charges are for music, the modern languages, drawing and painting.

The Rector of the Institute will devote his personal attention to the pupils, and will consider *himself* especially charged with their moral and religious instruction.

Circulars may be had at the offices of the New York American, Courier and Enquirer; at the bookstores of Swords, Stanford & Co. 152 Broadway; Gould & Newman's, corner Nassau and Fulton sts. Louis Sherman, 142 Fulton st. &c. &c.

Applications to be made (post paid) to the Rector at the Institute, or to John L. Riker, Esq. Fulton street.

March 23, 2m

NEW BOOKS,—Lectures upon the History of St. Paul, delivered during Lent, at the Church of the Holy Trinity, Upper Chelsea. By the Rev. Henry Blunt A. M. From the seventh London edition.

Life of the Cardinal de Cheverus, Archbishop of Bordeaux. By J. Huen Doubourg, ex-professor of theology. Translated from the French by Robert M. Walsh. Just published and for sale by Louis Sherman.

SERMON ON EDUCATION, by the Rev. Isaiah G. De Grasse, preached at the Episcopal Free Church, for the people of color in this city. The proceeds of the sermon will be given for the benefit of the Sunday school attached to the church. For sale at the office of the Churchman, No. 142 Fulton-sreet; General Protestant Episcopal Sunday School Union, 28 Ann-street; Swords, Stanford & Co, 152 Broadway, and at the office of the A. A. S. Society, No. 143 Nassau-st.

March 16, 1839 tf.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES. Mrs. Isaac Wilkins and Miss Boyd purpose on the 7th of May opening a Boarding and Day School for young ladies, at 79 Nineteenth-street, between Eighth and Ninth Avenues. The location is very desirable, affording all the facilities of the city, and enjoying the advantage of a pure and healthy atmosphere. Parents and guardians having children to educate may rely that no exertion will be wanting to promote the improvement of pupils, and that every maternal attention will be paid to their deportment, health, and happiness.

Terms, payable quarterly in advance.—For boarders $200 per annum, exclusive of tuition.

Elementary Class.—Spelling, reading, and plain sewing $5; ditto, with writing, $6; arithmetic, history, definitions and geography, $8.

Junior Class.—English grammar, ancient history, Bible geography, astronomy, natural history, natural philosophy and composition, $10.

Senior Class.—Chemistry, rhetoric, moral and mental philosophy, mythology, logic, with a general course of belles lettres, $12

Additional Charges.—Music, with use of piano $20; French and drawing, each, $10; drawing models $1; dancing, (entrance $5,) $10; ornamental needlework, $3; pew rent, $2; stationary, $2; fuel for the season, $2; washing, $6; lessons in making wax flowers, $1 per lesson.

Boarders will provide bed, bedding, towels, spoons, &c. No deductions for absence, except for protracted illness. Particular attention paid to the morals and manners of the pupils. A quarter's notice to be given before removing a pupil. Young ladies received at any time during the quarter, and charged in proportion from the time of commencing.

Regular quarter days September 1, November 22, February 14, May 7.

Mrs. Wilkins and Miss Boyd are permitted to make the following references:—

New York.—Right Rev. B. T. Onderdonk, D. D.; Rev. Professor Turner, D. D.; Rev. Samuel Seabury, D. D.; Rev. Hugh Smith, D. D.; Samuel Boyd, Esq.; G. M. Wilkins, Esq.; C. J. Aldis, Esq; Mrs. Edward Prime.

Ogdensburgh.—Hon. John Fine.

Brooklyn.—Theo. Dwight, jun.; Mr. Maxwell.

Philadelphia.—Rev. George Boyd

THE ETON LATIN GRAMMAR.—Just published by Louis Sherman, 142 Fulton street, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric. First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem"—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will receive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

YONKERS FEMALE SEMINARY.—This institution is situated on the bank of the Hudson river, a quarter of a mile north of the village of Yonkers, Westchester county, N. Y., and is under the charge of Mr. and Mrs. Bleecker, late of the Franklin Academy, Sing-sing.

Its healthy situation, commanding prospect, pleasant retired walks extending over many acres shaded by forest trees, and its easy access from the city, being only seventeen miles distant, recommend this location to public patronage.

The Summer Term commences on the first of May, and the Winter Term on the first of November, each of which is succeeded by a vacation of four weeks.

Application for admission of pupils may be made by mail, addressed to the subscriber, at the Seminary. Circulars may be obtained from Mr. Tho. N. Stanford, of the firm of Swords & Co., Broadway; Mr. George Brinckerhoff, at the office of the New York Times, 45 William street, or at the bookstore of Mr. R. Carter, corner of Canal and Mercer streets.

GEO. W. BLEECKER, Principal.

References,—Lemuel Wells, Esq. Rev. A. H. Crosby, Rev. Thomas Birch, Messrs. Samuel Thompson and William L. Morris, Yonkers. Messrs. William Nelson and Isaac Seymour, Peekskill. Messrs. Leonard Bleecker and Edward Kemeys, Singsing. Rev. William Berrian, S. H. Cone, J. F. Schroeder, Messrs. James Bleecker & Co, Thomas N. Stanford, J. D. Stevenson, and the Editors of the "New York Express," New York. Mr. James Patten, jun. Philadelphia. Rev. B. F. Welsh, Albany. Rev. B. M. Hill, Troy. Rev. John Dowling, Providence R. I. Mr. E. L. Lockwood, Cincinnati, O. Mr. Jonathan Tucker, Mobile, Ala. Francis Ilsley, jun. Esq. of the house of Reynolds, Byrnes & Co. Messrs. Thomas Magoffin and J. B. Byrne, New Orleans. Messrs. Robert Dunbar, Wm. St. John Elliot, L. R. Marshall, Natchez. Feb. 10. 3m.

POETRY.

From the British Magazine.

ADVENT OF CHRIST.

Deep hidden, by divine decree,
In the dark womb of destiny,
The long-delaying day appears,
And through the clouds of rolling years
Shines forth from the descending sky.

By crimes parental helpless made,
Were Adam's offspring wounded laid,
And far within yon gloomy vale
Sat lost in sorrow's twilight pale,
And death's o'erhanging shade.

That second death of deathless shame,
The death of everlasting flame;
While on the brow, by terror writ,
Did dismal expectation sit
At judgment's awful name.

Alas! for downfall so profound
Who shall bring help? whence shall abound
Succor and hope? what hand shall be
Meet for the mighty remedy
Of that o'erwhelming wound?

O Christ, 'tis thou, 'tis thou alone,
Descending from thy Godhead's throne,
The tarnished lineaments once more
To thy lost image canst restore,
Thy children to thy bosom own.

Rain down, ye overhanging skies!
Lost earth looks up with yearning eyes,
And when the Just One shall have come
Into her long-expectant womb,
From her salvation shall arise.

To thee, to clothe thee with our shame,
Who from thy Father's bosom came,
The Word incarnate; and to thee,
Father, and Spirit, One and Three,
Praise everlasting to thy name.

From the Sunday School Visiter.

EDUCATION ON THE PRINCIPLES OF THE CHURCH.

We bless God the sentiment has no prevalence in this country, that a compliance with the external rite of baptism is sufficient for salvation, regardless of the subsequent life and character of the individual: but yet we must acknowledge that the estimate which most of the members of our communion seem to form of the privileges and efficacy of baptism are altogether too low and inoperative.

If it be asked then, how may the privileges of infant baptism be improved so as to answer the ends of holy education? we answer, by our acting as if we really believed these privileges did exist; by *a consistent* faith in the general promises made to Christian parents in behalf of their children, and particularly in the promises made at the celebration of this sacrament to all who worthily partake of it in faith.

We entertain no hope of a reform in education, nor of the prevalence of sound and vigorous piety in our Church, but as we adhere to the primitive principle on which she is founded—salvation by grace through faith in the Redeemer. This we apprehend to be the prevailing principle of our baptismal service and its kindred formularies. It is the free promise of mercy to the children of Christian parents which at once encourages the parent to present his infant for incorporation into the communion of the saints—the child to holy effort and to holy perseverance in his Christian course—the sponsors to undertake and to persist in their tutelary work with any hope of success—and the Church to extend her interest to every such incorporated little one as a nascent believer growing up under her prayers and affectionate communion a sound member of that body of which Christ is the head, and thus privileged to be a child of God and an heir of glory.

"The promise of eternal life, (says the venerable Hooker) is the seed of the Church of God." To attempt one spiritual act except on this ground is PRESUMPTION; not to expect the most consummate blessedness to flow from the confident application of the promise is UNBELIEF.

On this principle we conceive the system of education implied in the Catechism and in the baptismal and confirmation services is built. Only let the education of our children be conducted on this principle, as it is exemplified in these formularies of our Church, and we may then hope, that as faith pleads and acts upon the PROMISE, God will bless his own mode of forming Christian character, and all the blessings of a holy education will be certainly and fully realized. Under the influence of this principle the pious parent, while he constantly pleads the promise, acts like a man who verily believes that it shall be accomplished to him and his child. He watches his opening faculties, he impresses on him the value of the privileges with which he is invested, he reminds him that the vows of God are upon him, and stimulates him to walk worthy of the vocation wherewith he is called. He sows in hope, and he trusts that he shall be a "partaker of his hope."

It is this principle of faith in the promise that actuates the whole course of the education of his child. This child is "a member of Christ," and is to be educated on this persuasion. Invested with the high distinction of "a member of Christ," his parent will teach him that this is no futile designation; that his privileges are real and substantial, and that the honor of his Saviour demands no equivocal exhibition of them to the world; that neither condition nor circumstance divest him of this prominent character; and that, with Nebuchadnezzar on the throne, a public and penitent confession of sin is the truest honor of his imperial dignity; or with Joseph in the prison, the most striking declaration of his innocence is that meek and upright deportment which shall inspire unreserved confidence, and submit the liberty of the prisoner to himself, as the reward of his own virtuous conduct; that the mansion and the cottage, the parlor and the kitchen, present various duties, and exercise tempers, and appetites, and passions, from which his character as a "member of Christ," is not suspended even for a moment; that all times, relations, and situations demand his recognition of his own holy and heaven-born designation; and that it is at once his privilege and his calling to "show out of a good conversation,"—and that conversation embracing the whole field of human usefulness, the whole play of human talent, the unsparing regulation of human tempers, and the unabated effort of human energies—his "works with meekness of wisdom."

How different a character then, does education assume with respect to the parent's part, when thus conducted under the sense of baptismal obligations! A new class of motives is applied, and a positive attainment of holiness is expected. Under such a system the wonder will not be as at present, that a young child should be really holy, but that a child thus educated should not be holy. This Christian parent looks upon his child really as "a member of Christ," endeavors to secure to him all the privileges to which he is entitled as a "child of God," and considers that he has an unquestionable title to the inheritance of glory. For this his whole education is intended to qualify him, even to make him "meet to be a partaker of the inheritance of the saints in light."

Only let us substitute the constraining sweetness of the baptismal promise for the dry authority of legal precept, and as the principle savors of the mercy of the Gospel, the conduct it produces will be the holiness of the Gospel also. Its rich uniting influence will form the strongest cement of attachment between the parent and the child. The love of God will originate the love of man, and while the parent no longer complains of despised authority, misplaced confidence, and defeated hopes,—the child, conscious of his privileges, discharges his duty as a pleasure; to displease his parent is to displease his God, and this is most displeasing to himself.

The sponsor's warrant to undertake for the child seems to rest upon the same promises which encourage the parent: the one being the natural, the other the spiritual parent, the godfather. The sponsor therefore undertakes his duty in faith of the promise, and according to his opportunities provides for the spiritual education of the child. He pleads the promises; he bears his charge upon his heart in prayer; and it is his desire to acquit himself to the Church of the trust she has reposed in his spiritual vigilance and parental superintendence in Christ.

But here we feel it incumbent on us to remark the too general negligence of those who undertake this interesting office. We may assume and lament the fact as indisputable, that the duties of the solemn office of sponsor have sunk into general desuetude among us; that some consider the mere undertaking of the duty as all that the office demands—that some politely comply with it as the receipt or bestowment of a compliment—and that even those who deem the promises they have made the child as important, yet show a very inadequate sense of this importance by any after attention they may bestow on their charge.

To what a lamentable state is the office of sponsor reduced among us, when it is generally undertaken on the assumption that it is a sinecure; and when even conscientious men engage in it, on the condition that parents are solely responsible for the charge while they themselves are free from the obligation of their own promises and vows!

But however lightly this office may generally be regarded, it is certain from the whole tenor of the baptismal service that the Church considers it to be one of great solemnity, an office full of weighty responsibility to him who undertakes it, and when properly discharged productive of the greatest good to him for whom it is undertaken. This is particularly manifested in the concluding exhortation in this most interesting service, which contains a summary statement of the educational treatment the Church expects every child to receive after baptism. Let us look at it for a moment.

The sponsors having been encouraged throghout the whole of the services by the promises, and having been repeatedly desired not to doubt, but earnestly believe them, the Church reminds them of the promises they have made for the child, and suggests certain particulars as to the mode of carrying these promises into effect. The first thing the child is to be instructed in, so soon as he can comprehend it, is his baptismal obligations—the covenant of mercy he is under, and what his godfathers and godmothers undertook for him in his baptism. And how strong a hold on his conscience would his parents, and sponsors, and ministers have, were he deeply instructed in the solemnity of the vow he had made, of the awfulness of the promise in which he had engaged, the publicity and sanctity of the profession he had witnessed, and the privilege of believing and doing all that was promised for him. Here attachment to the Church as a holy communion would begin; it would not rest on fashion and custom, and loose and vacillating habit, but on an intelligent perception of the blessedness and the privilege of the state and communion into which he was called. A child may be deeply interested by the sponsor's reading to him in a simple and engaging manner the particulars of the baptismal service; explaining to him the important work he then undertook for him, and distinctly calling upon him to observe and give effect to the promises then made; reminding him how he stands committed to Christ, to his sponsors, and to the whole Church for his true observance of the same.

To render this teaching effectual, the sponsors are further admonished to see that the child frequent the Church, for the purpose of his further "instruction in righteousness," by "hearing sermons."

But there is yet a more special provision made for the child's instruction. This contains the "Creed,' or the leading articles of that faith which he is to believe; the "Ten Commandments," or the will of God with respect to man, which is to form his practice; and the "Lord's Prayer," which asks for every temporal and spiritual blessing, and the bestowment of that grace without which he can neither effectually believe the Gospel, nor acceptably practise the law. These three particulars constitute the substance of what every Christian child is "bound to believe and do." Sound, solid, and persevering instruction in these three great branches of divinity conducted in faith and prayer, with the blessing of God, must form the enlightened and efficient believer.

Next follows a most important clause. The sponsor is to provide that the child may learn "all other things which a Christian ought to know and believe to his soul's health." The soul, the immortal soul, is the great subject of a Christian education; and all knowledge and all faith are to be so imparted as they may tend to promote the spiritual health of the immortal soul. And is this the object proposed generally in the education of children? Survey the whole range of education among us, whether domestic, or private, or public—whether in the family, at school, or at college, and are the main interests of an immortal soul principally regarded? Is all instruction regularly and designedly arranged upon this consideration? The work we have undertaken is to train up the immortal soul for heaven, and all merely human instruction must be subordinated and be only auxiliary to this grand leading object. Is the child systematically brought up for earth or heaven? Are his desires sharpened upon the whetstone of human selfishness, or is he taught the hard duty of self-denial for his soul's sake? Is he taught to prefer the praise of God to the praise of men? Is he instructed to esteem all things truly valuable as they are really useful; and that as he is holy, he is indeed happy?

Were the "soul's health" ever to become the object of education, according to the great baptismal injunction, it is evident that our present mode of general instruction must receive a materially new character. Then false sentiments would be rectified with more assiduity than false grammar is corrected. Then this leading axiom of morals, that *men are as their principles*, would pervade and animate the whole circle of relative life. Then, gifts would be subordinate to graces, what is useful would be preferred to what is showy, what is pious to what is accomplished.

It is gratifying to the spirit groaning under the errors and miseries of our present relaxed condition of society, to contemplate that ameliorated state of human existence to which education, directed with this one simple aim, "the soul's health," must necessarily elevate our country, and in that elevation become a blessing to mankind. Whence do all our social corruptions, that are so loudly and feelingly lamented, arise? Simply from defect of principle, and what is real principle but the fear of God? that concern for eternal things which is associated with "the soul's health." Interest men steadily for the health of their own souls, and you have a principle in action which must improve every earthly occasion and purpose to the advancement of those higher interests, which affect themselves as well as the whole species to which they belong.

The next clause addressed by the Church to the sponsors is, "that this child may be virtuously brought up to lead a godly and a Christian life." In this, and this alone, can he "be virtuously brought up." Mere moral virtue is loose in its principles, vacillating as human habit, and arbitrary as human caprice in its exercise, and short and defective in its end. Christian virtue is grace wrought into the habit, the fruit of the Spirit springing out of a lively faith in the merits and death of our crucified Mediator, and is the very soul of "a godly and a Christian life." No Christian virtue, that is, no gracious habit can flow from the naked requirements of the law, or from a mere legal education. But once associate this education, or "bringing up," with the promise of the Gospel, once let the child see that he is a child of adoption, that God is again his reconciled Father in Jesus Christ, and you have a godly life emanating from godly principles, and maintained by a godly support: and once let him feel that he is indebted to the blood and merits of a crucified Saviour for every mercy he enjoys, and that it is his privilege, as well as his duty, that men should glorify Christ in him; and that to his diligent and persevering prayers an unfailing supply of his Spirit shall be granted to maintain the divine life in his soul, and you have a Christian life also, a life of which Christ is the beginning, the middle, and the end; of which the example of Christ is the unfailing rule, faith in Christ the ever-flowing spring, and the Spirit of Christ the ever animating support. This is the Christian man of virtue; the man alone who can "lead a godly and a Christian life." Never yet did a human soul formed upon the mere precepts of the law attain this state of perfection; it is the vitally operating promise of the Gospel alone to which the praise of such a character is due.

The address concludes by recommending the sponsors, for the better performance of their duty, to remember always that baptism doth represent unto us our profession, which is to imitate the life and graces of our Redeemer, "to follow the example of our Saviour Christ, and to be made like unto him, that as he died and rose again for us, so should we who are baptized die from sin to rise again unto righteousness." These two expressions comprise the whole of our sanctification, the mortification of sin, and as our old divines term it, vivification to holiness: and this will be the work of the baptized believer "unto his life's end!" even till the graces of time are consummated in the glories of eternity: for as Christian men, our whole lives must be spent in "continually mortifying all our evil and corrupt affections, and in daily proceeding in all virtue and godliness of living." Here the Christian course is described as a continual contest with sin, and a daily progress in holiness even to the last gasp of life. This is real, and vital, and Bible-proof Christianity. The child thus qualified is a child of grace, holy and humble; while every child merely moral is therefore worldly and unhumbled, for he can attain nothing more than a proud and meager morality.

This analysis of the concluding exhortation in the baptismal service, exhibits the system of Christian education set forth by the Church, and which indeed contains the pith and essence of all just education conducted on Christian principles. No modern system can equal this, and never should be permitted in any manner to supersede it. It may be explained, it may be expanded, it may be built upon as a foundation; but where is the modern treaties of education that can pretend to come up to the purity, simplicity, and completeness of these few short hints? Admired as some of them may have been, does not the very best fall much below these plain and spiritual directions? And may not the comparatively low tone of even the best of modern systems, though written to recommend a Christian education, be ascribed to the authors of them setting up a model of their own instead of availing themselves of that already provided for them in the formularies of the Church? We give them full credit for their benevolent designs, and well-intentioned endeavors: but they have set up a standard of their own, and have thereby helped to perpetuate the neglect into which that of the Church had unhappily been brought. It is to be regretted that the imperfect, and in some respects irregular measures of the Sunday school system, have hitherto tended to prevent us from addressing our efforts more effectually to restore in its integrity the operation of that ample and scriptural system of education whose outlines are given in the Prayer-book. This, while it embraces Sunday school teachers under the character of catechists, to which class, as appointed and directed by the pastor of each congregation, they properly belong, contemplates also the constant co-operation of ministers, parents, and sponsors, and would prevent that unnatural transfer of labor and responsibility which many have feared has been encouraged by the concentration of the business of religious instruction in the hands of Sunday school teachers. Its principles too, as well as its structure, are in perfect harmony with the inspired volume, the total and unsparing renunciation of all sin, and the persevering cultivation of all holiness as a delightful privilege as well as a necessary duty. This is the animating principle of the system of the Church which stamps it with a truly gospel character, which gives energy to faith, animation to hope, perseverance to love, and joy to duty. It grounds all its education on a sense of divine mercy; it despatches the minister, the parent, the sponsor, and the catechist to their interesting work, relying on the promises of God; and it sends forth the weak and helpless child into the field of warfare against the flesh, the world, and the devil, as "a servant of Christ," safe in his protection, and secure of victory in the strength of him that loved him and gave himself for him.

God hides himself and his providence behind second causes. *Gurnal.*

DIALOGUE BETWEEN A BISHOP OF THE GREEK CHURCH AND A MISSIONARY FROM NEW ENGLAND.

After Mr. Whiting had stated the object of his mission, to convert the members of the Greek Church to "evangelical piety," the bishop of Aleppo asks, "From whence did you come on this errand of mercy?"

Mr. Whiting. From Boston, in New England, in North America.

Bishop. Surely you have come a great distance; and if you can teach us a "more excellent way" than we have already, I will gladly listen to you. I suppose you have brought letters of commendation from your bishop.

Mr. W. Why, I never saw a bishop in my country. Some people there called Episcopalians have bishops; but we made the discovery that they were useless, and for about two hundred years we have done without them. All our ministers are equal; we allow of no superiority.

Bishop. Indeed! under whose authority then do you go forth?

Mr. W. The "American Board of Commissioners," composed of devout and pious men, who are mostly Congregationalists and Presbyterians.

Bishop. What is the form of public worship which you propose to introduce among us?

Mr. W. Why, we reject all *forms*, and depend on the Spirit to give us words and utterance in prayer. We think that forms, though they have been in use formerly, are calculated to quench the Spirit, and we have thrown them away.

Bishop. As you have rejected the authority of bishops, and the manner of celebrating the worship of God according to the order of the primitive Church, I suppose you have made some new discoveries in Christian doctrine. Can you inform me on this point?

Mr. W. The founders of our Church did not think that the example of the primitive Church, or the creeds which had before been received as symbols of the faith, were sufficient; they thought they could make better themselves. So a great number of godly men, in the time of the great revolution in England, met at Westminster, and made a catechism, which contains the "substance of our faith."

Bishop. Am I to understand that those who receive this catechism, of which I have before heard, are united in their views of either the order of the Church or the doctrines of the Gospel?

Mr. W. Why, indeed, I cannot say they are. Some think that the Presbyterian form of church government is taught by it; others think that Independency, where the church members may make their own ministers, is allowable; and others think every one may suit themselves in this matter. As to faith, some receive this for *substance* of doctrine only; others think it must be understood literally, and so received. I am sorry to say there is among us much diversity of opinion on points of Christian doctrine, and no little dissension.

Bishop. I suppose, however, that this system which you think improved, and which you come here to teach us, is productive of better fruits than was the old, which your fathers rejected. There is, I conclude, in America with you, more piety, more holiness, and more devotedness to God than formerly, or than there is with us?

Mr. W. We have among us many very pious and godly men; but I am sorry to say, that even where such great light shines, there is much moral darkness. Religion has not that hold on public sentiment that we could wish. Some have feared that sin and iniquity increasingly abound.

Bishop. Are Christians in America united in religious sentiment?

Mr. W. It is a lamentable fact, that we have almost an infinite number of sects; though our system has not hitherto produced unity, yet we hope that it will, and that Christians will become much more united.

Bishop. I suppose the festivals of the Church are observed with more care with you than with us?

Mr. W. Festivals! Why, I know of no festival except the sabbath; that is too much neglected. I have heard talk of Christmas-day, but the religious observance of that is Popish; our people spend it in sports, of shooting, hunting, &c., otherwise I never heard of Church festivals. I hope you do not symbolize with Rome so much as to keep their holy days?

Bishop. May I ask in what estimation are the sacraments of the Church held?

Mr. W. Why, we do not believe in the Popish doctrine of the efficacy of sacraments, or of their necessity; as for baptism, it is well enough for the children of the elect to be baptized—we do not attach much importance to this—more than nine-tenths of our population die unbaptized; as for the Lord's Supper, it is received by some as an outward badge of Church membership, but it is not essential.

Bishop. I wish I could converse longer; but from what I have heard, that you reject the authority of the four first councils of the Church; have set up a new Church, independent of that which Christ established; that your system is attended with innumerable evils, dissensions, distractions, a neglect of the sacraments and festivals of the Church, and that it does little to check vice and immorality; I think you had better had remained at home, and turned your thoughts to consider your own heresies, rather than to come all this distance, and to feel so much concern for the spiritual darkness of the Holy Catholic Greek Church.

Rev. Mr. Johnson.

THE GREAT COURT OF INQUIRY.

God hath warned us that the inquiry into every man's conduct will be public,—Christ himself the Judge, and the whole race of man, and the whole angelic host, spectators of the awful scene. Before that assembly every man's good deeds will be declared, and his most secret sins disclosed. As no elevation of rank will then give a title to respect, no obscurity of condition shall exclude the just from public honor, or screen the guilty from public shame. Opulence will find itself no longer powerful, poverty will be no longer weak; birth will no longer be distinguished, meanness will no longer pass unnoticed. The rich and poor will indeed strangely meet together; when all the inequalities of the present life shall disappear, and the conqueror and his captive, the monarch and his subject, the lord and his vassal, the statesman and the peasant, the philosopher and the unlettered hind, shall find their distinctions to have been mere illusions. The characters and actions of the greatest and the meanest have, in truth, been equally important, and equally public; while the eye of the omniscient God hath been equally upon them all,—while all are at last equally brought to answer to their common Judge, and the angels stand around spectators, equally interested in the dooms of all. The sentence of every man will be pronounced by him who cannot be merciful to those who shall have willingly sold themselves to that abject bondage from which he died to purchase their redemption,—who, nevertheless, having felt the power of temptation, knows to pity them that have been tempted; by him on whose mercy contrite frailty may rely—whose anger hardened impenitence must dread. To heighten the solemnity and terror of the business, the Judge will visibly descend from heaven,—the shout of the archangels and the trumpet of the Lord will thunder through the deep,—the dead will awake,—the glorified saints will be caught up to meet the Lord in air; while the wicked will, in vain, call upon the mountains and the rocks to cover them. Of the day and hour when these things shall be, knoweth no man; but the day and hour for these things are fixed in the eternal Father's counsels. Our Lord will come,—he will come unlooked for, and he may come sooner than we think.—

Bishop Horsley.

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INFORMATION.

NOTICE.—The preceeding is a list of the officers and students of the Institute, for the term commenced November 1st. 1838, ending April 10th, 1839. It exhibits encouraging evidence of the good will of the public toward the design of the Principal, and gives satisfactory assurance of the permanent success of his plan. The tribute of a thankful acknowledgment is hereby cheerfully tendered.

DESIGN.—The design of the Institute is to unite, and very decidedly, *moral* with intellectual culture; to have regard to the heart as well as the head; to educate for eternity as well as for time.

INSTRUCTION.—The course of instruction in the department of morals, is adapted to the pupil. It embraces Moral Philosophy, Evidences of Christianity, Bible history, the study of the Bible, and Catechetical instruction.

The intellectual course embraces all the ordinary English branches necessary to business and commercial pursuits; additional facilities for instruction in the higher departments of learning, with reference to College requirements, to Teaching, the Professions and Civil Engineering; also in Vocal Music, Drawing, and the Modern Languages.

The Laboratory is furnished with apparatus sufficient for the requisite illustrations in the several departments, and to exhibit practically the several subjects connected with the course of study

REQUIREMENTS.—The admission of pupils is restricted to no particular age. But diligent attention to the performance of duties and propriety of deportment, are expected of all who become members of the Institution.

REPORTS.—A daily record of the deficiencies of pupils in their several classes is kept by each teacher, which is weekly submitted, by the Principal, to each pupil; and, at the expiration of every four weeks, to the parents or guardians of each, in the form of a report.

EXAMINATIONS.—An examination is held every Friday of the divisions under the several instructors, in rotation, and a general examination of all the divisions at the close of each term. These examinations are open to the friends and patrons of the Institution.

TERMS.—The Academic year embraces forty-six weeks in two terms of twenty-three weeks each.

VACATIONS.—There are two vacations in each year; one of four weeks at the close of the first term, and one of two weeks at the close of the second.

EXPENSES.—Board and Tuition, and all requisites, (payable half-yearly in advance,) $230 per annum; day boarders, without requisites, dining only, (payable as above) $115 per annum; day scholars, without requisites, (payable as above) $60 per annum. No deduction made for absence; nor will any pupil be received for less than a term.

NEXT TERM.—The next term will commence Wednesday, May 1st, 1839. Applications for the admission of pupils should be made as early as possible.

March 30. tf

CHURCH FOR SALE. The two lots of ground and church thereon, situated in Sixth street, near third avenue, late the property of the Protestant Episcopal Church of St. Timothy, are offered for sale at a great bargain, if applied for soon. For further particulars, apply to F. E. Mather, Attorney, &c. No. 44 Wall street.

March 30 tf

A DICTIONARY OF THE CHURCH, by the Rev WILLIAM STAUNTON, just published by LOUIS SHERMAN, 142 Fulton-street. For the opinion entertained of this work reference is made to the editorial columns of the Churchman, New York American, New York Gazette, and New Yorker.

Also *Keith's Demonstrations of the Truth of Christianity.* From the second Edinburgh edition.

BOARDING SCHOOL AT NEW HAVEN.—Miss Angelico Gilbert and Miss Edwards would make known to parents who are desirous of placing daughters at School in New Haven, that their summer term commences on the 6th of May, and that their card of the expense will be furnished on application, referring to their employers in New York and other places who have had, or now have daughters with them. Their house, situated on a good street near the green, accommodates well about thirty.

References, to Right Rev. Bishop Onderdonk, Rev. Dr Brodhead, Rev. F. L. Hawks, Judge Betts, Dr. S. W. Moore, Prof. N. F. Moore, Geo. P. Shipman, Esq. Leonard Kip, Esq., B. T. Butler, Esq., Oliver Kane, Esq., Ambrose L. Jordan, Esq.

March 23, 1839. 6t.

REV. H. ADAMS' SELECT SCHOOL FOR BOYS.—This establishment is pleasantly situated in the village of Kingston, Ulster Co., N. Y., about two and a half miles from the North River, and one hundred miles from the city of New York, and for the advantages it combines for beauty of location and scenery, salubrity of air, and retirement from the bustle of large places, is admirably fitted forstudy and the education of youth.

The school is entirely select, being limited to twelve scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with the scholars is parental and social in its nature, that talent may be elicited, the disposition known and improved, while the mind is elevated and the heart improved. The teacher and his scholars are companions and friends, associated together at the family altar and family table, in their studies and their amusements, so that as far as possible the improvement in manners, in morals, and in learning, may go hand in hand.

Terms for Board and Tuition, in all branches of a finished English education, and all studies preparatory to admission to any College, $200 per annum, payable half yearly in advance. For the modern languages, as an additional teacher will be employed, there will be a small advance in price.

There will be a vacation in each year of the month of August.

Parents intending to remove their children will be required to give three months notice.

The Principal will incur no expense for articles of clothing, or any other necessary, beyond the sums placed in his hands for that purpose.

Reference, by permission, to the Right Rev. B. T. Onderdonk, D. D., the Rev. Jonathan M. Wainwright, D.D., the Rev Manton Eastburn, D. D., Mr. Philip Dater and W. A. F. Pentz, New York city; Thompson S. Brown, Dunkirk, Chatauqua Co; the Hon. T. G. Waterman, Binghamton, Broome Co., N. Y.; Right Rev. H. U. Onderdonk, D. D., the Rev. Charles H. Alden, Philadelphia, Pennsylvania; Rev. William Wyatt, D. D., Baltimore, Maryland.

N. B. There will be vacancies for three boys in April.

March 23, 1839. 6t.

A LADY of a respectable family, wishes a situation as Matron to a Boarding School, or superintendent of its domestic concerns. Preference given to the country. Direct to A C, Episcopal Press 142 Fulton st.

March 30. 5t

GEMS FROM THE MOUNT, or Illustrations of the Lord's Prayer, twelve copperplate engravings; by the Rev. R. C. Shimeall, Rector of the Church of the Messiah, New York.

Music of the Church, 6th edition, by Dr. Wainwright.

The Christian Keepsake, Edited by the Rev John A. Clark, with splendid engravings.

The Churchman's Annual, Edited by the Rev. John W. Brown, containing a memoir of Jacob Lorillard, Esq.

The Churchman's Almanac, for 1839.

The Religious Souvenir, Edited by Mrs. L. H. Sigourney.

The above works just published and for sale, at 142 Fulton street, by LOUIS SHERMAN.

Feb. 19. tf

NOTICE.—The Co-partnership heretofore existing between SHERMAN & TREVETT, is this day dissolved by mutual consent. The affairs of the co-partnership will be settled by Louis Sherman, 142 Fulton st., where all persons indebted to the firm are requested to make immediate payment.

LOUIS SHERMAN,
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CARD.—LOUIS SHERMAN, (of the late firm of Sherman & Trevett,) will conduct the business of Publishing and Bookselling, at the same place. The patronage of his former friends, he trusts, will be continued with the same liberality as heretofore. f20im

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Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark."

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